Vol. LXXXV No. 5 November, 1931

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1931: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Agents { Great Britain: Burns, Oates & Washbourne. Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

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Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:

(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:

(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

1722 Arch Street Philadelphia

THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. V.—(LXXXV).—NOVEMBER, 1931.—NO. 5.

BENEDICTION OF THE BLESSED SACRAMENT.[1]

Its History and Present Status.

IN its origin, Benediction of the Blessed Sacrament is closely associated with the feast of Corpus Christi. But the inspiration of the devotion goes further back and antedates that festival. Already at the beginning of the thirteenth century—known to us for the legends of the Holy Grail—there was evident a pronounced desire to gaze on the Sacred Host, and to show marks of respect for the Eucharistic Presence. That same desire is characteristic of our Benediction to-day. That same eagerness to honor Christ in the Eucharist is still one of the motives for the frequent expositions and benedictions of the Blessed Sacrament that we witness to-day. The devotion might be said to have three phases: public exposition, veneration in the form of chant and prayer and incense, and finally the benediction given. These are three separate elements each of which has its own distinct origin. The most ancient of them is exposition.

As far as can be determined, the first public exposition occurred toward the end of the twelfth century. It was of very short duration. It came at the moment of consecration in the

[1] There are few books that treat of this subject directly. Information may be secured from Kramp, J., – Busch, W., *Eucharistia*, St. Paul, 1926, articles in the *Month* (June to September, 1901, and October, 1905), and in *The Tablet* (19 Oct. to 2 Nov., 1907) by Father Thurston. The *Decreta Authentica* of the Sacred Congregation of Rites and the *Codex juris canonici* have been used. An article in the *Jahrbuch für Liturgiewissenschaft*, 1927, pp. 83-103, entitled "Die Entstehung der Sakramentsandachten", and written by P. Browe, S.J., has been particularly serviceable.

Mass when the Host was elevated as it is to-day. But this was an innovation at that time. The people were not used to the sight of the Host. What happened at the altar had been shrouded in mystery, somewhat as it is still in the Eastern Church where there is no elevation after the consecration of the Host and no emphasis on Benediction. But with all the doubts that had been cast on the Real Presence, and all the controversies that were waging as to the exact moment of Transubstantiation, reason enough was found for the elevation of the Host. Paris was the center of the controversy, and it was at Paris that the growing custom assumed the definiteness of a synodal decree in 1215. Here was set an example that the whole Christian world was soon to follow; for Paris was the theological center of the time and had trained the priests who were mounting to the papal throne. The decree of 1215 marks the beginning of devotion to the Blessed Sacrament *exposed,* exposed in the course of the Mass.

Special import was attached to the moment of the elevation from this time forward. Bows and reverences were prescribed for the faithful by papal decree and diocesan synod. Indulgences were offered all who assisted devoutly at the consecration, with lighted candle in their hands—just as indulgences were being offered all who reverenced the Blessed Sacrament when It was being carried to the sick. Honorius III made known his will that priests instruct their people to "bow down reverently when the Sacred Host is elevated". Gregory X enjoined the faithful that they kneel from the time of the consecration until the communion of the Mass, exception being made for the seasons of Lent and Christmas.[2] Religious houses seconded these decrees by regulating the posture and the attitudes taken by the monks when the Host was lifted up by the priest. If one may judge from the spirit of the common prayer-book (the *Lay Folks' Mass-book*), the attention of the faithful began to turn more and more to the salutary effects of gazing on the Host. The *Ancren Riwle* comes to us, rich with the devotional life of the thirteenth century, and tells how much it was affected by the sight of the Saving Bread, and with what aspirations the elevation of the Host was greeted.

[2] This was likely prompted by the ancient tradition in virtue of which Christians stood during their prayers on the vigils of Easter and Christmas.

This was at a time when communions were rare. Contemporary with the instruction given by the synod of Paris as to the elevation of the Host in the Mass came the decree of the Fourth Council of the Lateran binding all the faithful to receive Communion, at least during Eastertide. The Rule of the Poor Clares dating from this same period specifies six of the great feasts of the calendar as communion days. On the advice of his director St. Louis received the Blessed Sacrament six times a year. But if religious and saints were to receive so seldom, the laity and the sinner took a still stranger attitude and shunned the Table of the Lord, unmindful of the words: "Except you eat the flesh of the Son of Man you shall not have life in you."

The devotional practice now turned to feasting the eyes on the sight of the Host. Exceptional benefit was attached to it. It was presumed and sometimes preached that no evil could befall a person in body or mind, at home or abroad, if he had beheld the Host uplifted at Mass in the morning. To meet the insistent demand priests prolonged the moment of the elevation and turned from side to side the better to display the Host. We read of one obliging clerk who repeated the elevation of the Host, at Communion time, for the benefit of some of the nobility who had come too tardy to church. This spirit of aquiescence may be noticed in the structural details of many medieval parish churches where provision was made for facilitating the view of the Host to such as could not or would not enter the church. It was a common protest of zealous priests that many people came to church just to witness the elevation. Not infrequently those who judged themselves devout spent their time going from altar to altar so as to be present when the Host was raised. Theologians worried whether infidels should be permitted to gaze at the Eucharistic Presence, and whether those in mortal sin did not incur additional guilt by so doing. Moralists argued as to how the Host should be held, and whether a person who beheld the Blessed Sacrament from the back of the altar had really fulfilled his duty. Many were the dioceses that had miraculous Hosts offered for the veneration of the people and great was the eagerness to secure the assistance to faith that these afforded.

These were some of the features connected with Eucharistic piety in the thirteenth century. There were others of more lasting character. It became customary to announce the elevation of the Host by the ringing of the church bell and special blessing was promised those who knelt in their homes or in the fields to honor God's Presence. The faithful were urged to accompany the priest when he carried Viaticum to the dying, and it was not an unusual scene to witness long processions wending their way through the streets as guard of honor to the Blessed Eucharist. Means were sought to encourage greater reverence on the part of the people. Attempts were made to stimulate a pious response to the Heavenly Gift. There was a tendency to bring the Blessed Eucharist nearer to the lives of the faithful. Significant of this movement was the gesture that dispensed with hanging tabernacles and devised wall tabernacles that would permit the sight of the pyx. Significant too was the attempt made to construct pyxes of elaborate design, such as the one used by St. Clare in warding off the attack of the Saracen from Assisi. Another indication of the same zeal is to be had in the processions of the Blessed Sacrament that were solemnized, in the full sense of the word, in Holy Week, on Good Friday and, in some localities, on Palm Sunday. But the most significant step was taken in the introduction of a special feast in honor of the Holy Eucharist—the feast of Corpus Christi.

As is well enough known, Belgium was the country and Liège the diocese that sponsored the new devotion which was inaugurated on the Thursday after Trinity Sunday in the year 1247. It was not long before the sympathies and the support of the Pope were enlisted in this attempt to " render homage to the adorable Presence of Christ in the Eucharist ". St. Thomas Aquinas was commissioned to compose an office for the feast and succeeded so well in grasping the spirit of the devotion that his hymns are still used as the best means of expressing the sentiments of the faithful in the presence of the Blessed Sacrament. Subsequent ages have not improved on the expressions of the *Pange lingua,* the *Panis angelicus,* and the *O Salutaris hostia.* Together with the Vesper antiphons: *O quam suavis* and the *O sacrum convivium,* these hymns have been expressive of the noblest homage tendered the Eucharistic Presence.

So it was that the end of the thirteenth century found the Church in possession of two of the elements that go to make up our devotion of Benediction of the Blessed Sacrament—the exposition of the Host in the course of the Mass, and the cult of the Eucharist by means of a special feast, special office, and special ceremony. So far as can reasonably be judged it was not customary to celebrate Mass before the Blessed Sacrament exposed on the feast of Corpus Christi. Nor was the procession one in which a monstrance was used. A good reason for that is the absence of receptacles so contrived as to protect at the same time as they displayed the Sacred Host. It was before the Blessed Sacrament concealed in a pyx that Mass was offered. It was with the same metal pyx, covered and veiled over, that the procession was made. But to the minds of the people as well as to those of the priests it appeared that the feast still lacked something. The Eucharist was indeed being venerated. But It was invisible, and the faithful sought to gaze upon It. Although they sang the "et si sensus deficit, sola fides sufficit," there was none the less a growing sentiment that devotion would be helped by the sight of the Host. Various expedients were tried to satisfy this demand. For some time it became the custom to uncover and unveil the pyx during the course of the procession; then pyxes were fabricated with glass windows let into the sides so as to facilitate the view of the Sacrament; finally, it was seen to be better to have the bowl of the pyx made of crystal. The records of some of the processions of the fourteenth century tell of carrying the Sacred Species, "in aperto vasculo positum," "repositum in pyxide crystallina," so that in such wise the object of veneration might be visible to the eyes of the adorers.

This same period saw the development of the third feature of the devotion—namely, the giving of benediction with the Blessed Sacrament raised up above the people. The earliest record we have of such a blessing having been given dates from the year 1301, in Hildesheim, Germany. There the abbot prescribed the ceremonies that were to take place for the feast of Corpus Christi. Clad in a red cope the celebrant was to carry the Host in procession to the main altar. But the procession was to lead him to different stations, at one of which, in the midst of the cloister, he is instructed to mount

the steps of the altar and bless those assembled with the pyx containing the Blessed Sacrament, "cum ipsa hostia sanctissima populum benedicens". Those present were instructed to chant the antiphon: *O admirabile precium,* and to bow down and genuflect during the benediction.[3]

Here was a new departure. It had been customary to bless objects and persons with the sign of the cross. All kinds of such benedictions were prescribed in the liturgy. But here was the Blessed Sacrament Itself being lifted aloft in token of blessing. Here was the Host Itself used to bless the people. New as it was, it met with almost instantaneous approbation. In some instances a formula was used: "Benedictio Dei Patris et Filii et Spiritus Sancti descendat super vos et maneat semper." Sometimes but one, sometimes a triple, sign of the cross was made. There are instances of this benediction being given in the course of the procession, and there are other indications that it was retarded to the time of blessing at the end of Mass. But in any case we find the blessing being given with the Blessed Sacrament at the beginning of the fourteenth century.

Here then may be said to have coëxisted all the elements that enter into the present devotion of Benediction of the Blessed Sacrament. The Blessed Sacrament was being exposed;—hymns, prayers and processions were being held in honor of the Eucharist, and the blessing was given with the Host. It was not to be long before all three features of the devotion would be merged into one, and made a devotion separate from the Mass, separate even from the feast of Corpus Christi.

The first step was taken in the evolution of the monstrance. We have seen how, originally, pyxes that were closed and veiled were used during the procession and Mass of Corpus Christi. In the effort to reveal the Host various expedients were devised. Sometimes the metal dove that had served to hold the Reserve in former times was adapted. Very often reliquaries, especially such as were large enough to be easily distinguishable, were made to serve. Not infrequently, in churches of Belgium and Germany one finds ancient mon-

[3] Browe, *op. cit.*, p. 85.

strances that are no more than such adaptations.[4] Another development was the use of statues representing John the Baptist carrying the Host, or images of our Lord having in the breast a small aperture into which a glass pyx could be inserted. These were used for exposition and procession of the Blessed Sacrament the better to suggest the Real Presence. But they were all found wanting, until finally a style of monstrance was devised that would permit the sight of the Sacred Host. There may have been differences in shape—some of them being fashioned cruciform, others in the form of towers; but by the end of the fourteenth century the Blessed Sacrament was carried in procession, exposed to the gaze of the faithful —and Mass was offered in the presence of the Blessed Sacrament not alone on the feast of Corpus Christi, but on other great feasts of the calendar.

One instance of this is found in the privilege granted the city of Brandenberg by its bishop in the year 1372. A procession and Mass *coram sanctissimo* was permitted on Easterday, Pentecost, All Saints', Christmas, and the feast of the Dedication of a Church, as well as on Corpus Christi. So that, as early as 1372, a custom was starting of having Mass before the Blessed Sacrament exposed. There is no express mention of benediction having been given with the monstrance, but it is not too much to presume that it was given, perhaps in the course of such processions, perhaps at the end of the Mass. For in other cities of Germany such blessings were given with pyx or monstrance in connexion with the Corpus Christi festival. But whether the benediction was present or not in the ceremonies of 1372, it was not long coming into use. For there was a wave of enthusiasm for having Mass before the Blessed Sacrament exposed. It was thought that through frequent recourse to the devotions that roused religious fervor on the occasion of Corpus Christi, a higher standard of spirituality could be built up. With this end in view, some of the bishops permitted frequent expositions and processions. The enthusiasm of priests and religious went beyond the spirit of the privilege, however, and it was not long before Mass of the Blessed Eucharist became commonplace.

[4] *Liturgia, Encyclopedie populaire des connaissances liturgiques,* Paris, 1930, pp. 290-292.

The ceremonies for such Masses, which were occurring on every first Thursday (sometimes on every Thursday) and major festivals of the month, may be described. The celebrant of the Mass, with deacon and subdeacon, carried the Blessed Sacrament in procession from the *Sakramentshäuschen* to the altar where Mass was to be sung. As he proceeded, the congregation, kneeling, sang the *O salutaris hostia.* The monstrance was placed on the altar and Mass was begun and continued down to the sequence, when the celebrant lifted up the monstrance, turned to the congregaiton with the Blessed Sacrament thus exposed to the gaze of the congregation, and intoned the *Ecce panis angelorum,* and the *In figuris praesignatus.* On their knees, the members of the choir sang the two verses of the hymn, the sacristan ringing his bell the while. This finished, the monstrance was set on the altar again, and Mass continued to the end. Then special prayers were offered and the *Tantum ergo* was sung. At the words, *sit et benedictio,* the celebrant again took up the monstrance and blessed the people with a sign of the cross made with the monstrance. Then the Blessed Sacrament was carried immediately to the place of reposition.[5]

It is interesting to note that until late in the fourteenth century it was not thought to have Benediction of the Blessed Sacrament outside the Mass. Misguided enthusiasm might have exaggerated demands to the point of enlisting the aid of an exposition and a benediction to give added solemnity to feast or to funeral service. In their eagerness to cater to the patronage of the people some of the religious houses secured for themselves the privilege of having the Blessed Sacrament exposed at Mass on Sundays and Thursdays. Others were permitted to have special exposition in the afternoon. Pastors vied with them to the point of matching privilege with privilege, and soon the bishops who had permitted frequent expositions as an aid to devotion began to rescind all privileges. The history of the devotion in the early fifteenth century is one of retrenchment. Some of the authorities insisted, as did Nichola of Cusa, that the Blessed Eucharist had been instituted as Food and not for display. "Sie sei als Speise nicht als Schaumittel eingesetzt." Under such leadership it was for-

[5] Browe, *op. cit.,* p. 92.

bidden to expose or to have a procession of the Blessed Sacrament at any time other than during the octave of Corpus Christi. A concession was made in the event of some public calamity, in which case the permission of the bishop had to be secured. One would think that with such stringent measures being taken, the devotion would have died out. But it simply adapted itself to the spirit of the prohibitions. If they could not behold the Blessed Sacrament exposed on the altar, the people made *Sakramentshäuschen* with latticed doors that permitted the sight of the pyx containing the Sacred Host. If the exposition was prohibited during the time of Mass, they could transfer it to the afternoon.

This is what was done in the latter part of the fifteenth century. In some localities, for the keeping of the octave of Corpus Christi it had been permitted to have the Host exposed at Vesper time. But it was regarded as an exceptional devotion and not solemnized. As limitations were now being put on the external homage accorded the Blessed Eucharist at Mass on Sundays and Thursdays, the obvious thing to do was to transfer the exposition and benediction ceremony to the afternoon. This actually happened in the last half of the fifteenth century.

Rome looked kindly on this devotion. The approbation of the popes was given the confraternities or guilds that were being organized in France, Germany and Italy to assist the devotion shown on the occasion of the feast of the Eucharist, and also at Benediction of the Blessed Sacrament. Nicholas V, Callixtus III and Pius II gave proof of their favor by the part they took in Eucharistic processions. Perhaps the best sign of the interest shown at Rome may be found in the fresco painted by Raphael in the Vatican. It was no accident, but an attempt to represent the piety of his day that made Raphael show how the whole Church was attracted to Christ in the Eucharist. The theme of the so-called *Disputa* is that of devotion to the Blessed Sacrament exposed for veneration. The Host is set in a monstrance and raised on the table of an altar. There is little to suggest the Mass. The altar is quite as it must have been at a time of afternoon devotion. There is nothing to indicate that this is the Bread of Life. All gaze on the Sacred Host; all adore and discuss the mystery of the

Real Presence, as doubtless was done in many of the churches of the city in those early years of the sixteenth century.

When the Protestant religious revolt upset Europe, one of the points of discord was the belief in the Real Presence and the consequent adoration of the Blessed Eucharist. Generally speaking, the Lutherans denied the Real Presence, save possibly at the moment Communion was received. Luther expressed himself in no uncertain terms. "There is no feast I detest more than that of Corpus Christi," he said. So there was little room for Eucharistic piety in Protestant Germany. The Calvinists were no less extreme, since in denying the value of the Mass they denied all. Such being the spirit of heresy, the Church did not hesitate to counteract it by giving definite expression, at Trent, to the doctrine of the Real Presence. To make her position the more manifest, the cult of the Eucharist was recommended with exposition and procession of the Blessed Sacrament. The faithful needed no other urging. What with the hostility of heretics and the growing indifference of doubtful Catholics, much irreverence was being done the Blessed Sacrament. So the faithful sought to make reparation for it all by special devotions.

The sixteenth century is the century of the Forty Hours' Adoration. It marks also the beginning of leagues for perpetual adoration of the Blessed Sacrament. While, at the first, public exposition was discouraged, it was not long before the Church in Italy and France had associated with these new devotions all that the Corpus Christi ritual put into practice. Amongst these was the benediction bestowed with the Blessed Sacrament. Not much is said of it, the attention of the people during the time of the wars of religion being too distracted to record familiar details of their devotional lives. But if the use of Benediction became quite common in the seventeenth century, it was not without a basis in an earlier time. Such things do not appear spontaneously. They are the fruit of gradual growth, and the outburst of enthusiasm that came in the seventeenth century must have been prepared for in the century preceding. The devotion was cultivated particularly in convents and monastery churches, and usually took place on Sunday—for the most part but once a month, and that at Vesper time. It was of common practice during

the octave of Corpus Christi. In France, it was called *Salut,* after the *O salutaris.* The ceremonies may have varied according to the locality, but in essentials they were practically the same. The Blessed Eucharist was exposed, hymns and prayers suitable to the devotion were sung and at the word *benedictio* in the *Tantum ergo* the blessing was given. Incense was used, but no special incensations were required. Frequently the priest would stand with the monstrance in his hands facing the people, while the *Ecce panis angelorum* was sung through. In many localities the imparting of the blessing was accompanied by the words: "Benedictio Dei Patris. . . ." or the "Benedicat vos omnipotens Deus, Pater et Filius et Spiritus Sanctus." [6]

Rome's concern was directed toward Eucharistic devotion at this time. In order to prevent the exposition of the Sacrament being an extra in the solemnizing of local feasts, the Congregation of Rites declared against the practice of offering the Sacrifice of the Mass on the altar where the Blessed Sacrament was exposed. In the same spirit, it was forbidden to expose the Blessed Eucharist for veneration at Forty Hours' Adoration during the last three days of Holy Week. Religious were to be subject to diocesan regulation in the matter of expositions and benedictions of the Blessed Sacrament. The Ordinary's permission had to be secured for all churches, even those of regulars. And it was counselled that there should not be too frequent exposition of the Blessed Sacrament ("nimis frequens esse non debet in ecclesiis regularium"). All these decisions may have been due in part to the caustic criticisms which the Jansenists were bringing against the sensible satisfaction that was found in this devotion, with lights, incense, and singing. Whatever the occasion, it was certainly out of a desire to insure the reverence due the Holy Eucharist that these decisions were handed down.[7]

Other decisions of the Congregation, dating from the same period, were of directive rather than prohibitive character. As early as 1639, it was specified that the benediction be not given at the words of the *Tantum ergo,* "sit et benedictio," but that the hymn be finished, the versicle and the oration sung

[6] Corblet, J., *Histoire de l'eucharistie,* Vol. II, p. 430.

[7] *Decreta authentica* S.R.C., nos. 1190, 1450 and 1529.

before the blessing was imparted. There was to be no *Dominus vobiscum* said or sung before the oration. Triple benedictions were ruled out for secular priests and religious. A simple sign of the cross, such as is used nowadays, was prescribed. There was to be no singing at the moment of benediction, and no formula was to be used. The faithful were to genuflect on one knee in passing before the tabernacle, and on both knees in the presence of the Blessed Sacrament exposed. Wherever these directions were followed, the devotion was conducted in the last part of the seventeenth century quite as it is to-day. But local customs prevailed in many localities and the Congregation had, time after time, to reiterate its rulings—" non obstantibus quibuscunque contrariis consuetudinibus ".[8]

The devotion to the Sacred Heart has since its rise in the seventeenth century been intimately associated with Eucharistic devotion. It was before the Blessed Sacrament exposed, and during the octave of Corpus Christi, that St. Margaret Mary received the revelations. One of the instructions she received, the so-called " Great Promise ", stresses the need of monthly Communion. There is no direct recommendation of the cult of the Eucharist as an end, in the text of the revelations. But the spirit of a feast that was inspired before the tabernacle has been tending more and more to the devotion to the Blessed Sacrament under the theme of the Eucharistic Heart of Jesus. The devotion was approved by the Holy Office as late as 1915, and the feast which occurs on the fifth day within the octave of the Sacred Heart was instituted by Pope Benedict XV. The feast is kept quite widely in Europe and America and serves to indicate the intimate association that may be made between devotion to the Sacred Heart and to the Holy Eucharist. Certainly, if one may judge from the use of Benediction in connexion with First Friday devotions, a basis was laid, long since, for this new feast; for, since its foundation, the League of the Sacred Heart or the Apostleship of Prayer has emphasized evening devotion to the Blessed Sacrament as well as the " communion of reparation ".

In our own day, Benediction of the Blessed Sacrament holds an honored place in the devotional life of the Church. With our prospering congregations and societies of devout men and

[8] S. R. C. nos. 665, 1265 ad 7, 1540, 1563 and 2464.

women who make it their aim to honor the Eucharistic Presence, there could not but be a new impetus given the devotion that comprises exposition, veneration and benediction of the Blessed Sacrament. This is reflected, at its best, in the Eucharistic Congresses which unite to pay reverent homage to the Blessed Sacrament and which occasion sincere and impressive manifestations of faith amongst the people. At its worst, it is seen in the misguided zeal which disregards the decrees of the Congregation and those of the Code to use frequent expositions and benedictions—sometimes *Missa coram Sanctissimo*—for reasons that are more of private than of public necessity. No one can deny the devotion that exists in communities that dedicate themselves to perpetual adoration. No one can belie the effect that their example has on the faithful. At the same time none can deny that it is a sad experience to enter a church on a Sunday or weekday evening and find a small handful of people in attendance at Benediction. In itself, the ceremony as well as the purpose of Benediction of the Blessed Sacrament can be the vehicle of pious affection; but to cram the service in after the Sunday Mass savors neither of reverence nor of piety.

Since the inception of the devotion there have not been wanting critics who cried out against too frequent expositions. The concern of the German bishops in the fifteenth century was to check a tendency to make the Blessed Sacrament an extra feature in some local devotion. The spirit of the Congregation of Rites has been to safeguard the Blessed Sacrament against irreverence and misuse. With this same end in view, the *Code* repeats in almost the same words the ruling which Nicholas of Cusa and the synod of Cologne made in 1452, namely, that "public expositions of the Blessed Sacrament may be held in all churches during the octave of Corpus Christi, but not on any other occasion without there being a grave reason, and with the express permission of the bishop.[9] Cologne stipulated that by grave reason was meant one that approximated a public calamity.

That there can be a grave reason for all the services of Benediction that are held in our convents and churches we do not question. That priests and pastors may with reason con-

[9] *Codex juris canonici* no. 1274.

duct the devotion on all Sundays and holidays of obligation—during Lenten, October and May devotions, in times of missions or retreats, and during the octave of Corpus Christi or at Forty Hours' Adoration—we do not doubt. But we wonder sometimes whether there is not a tendency to make a duty of what has been granted as a privilege. Many well-intentioned priests will conduct Benediction service after the last Mass all summer long in order to guarantee a sufficient attendance. There is a feeling that Benediction has somehow to be brought into the scheme of the day's exercises, and we are all concerned when the people seem to slight Benediction. But there is no obligation in the matter. The people are not bound to attend. We are not bound to profit by every opportunity of giving Benediction. If all possible occasions were added, it would be possible to have the devotion well over a hundred times in the course of the year. Such a procedure may be defended on the grounds of its being an aid to devotion. That is not, and never has been the spirit of the Church. Benediction of the Blessed Sacrament is an answer more than an aid to devotion. So, at least, it seems to be in its beginning. It was as an act of faith that the Sacred Host was elevated in the Mass for the first time; the feast of Corpus Christi was instituted and the office written as a proof of faith; the accentuation given Eucharistic piety in the sixteenth century was due in part to the fact that faith in the Real Presence was questioned. Where there exists an ardent faith in Christ, there will always be an outpouring of love to Him in the tabernacle as well as in the Mass. Where this faith does not exist, or where it is waning, it will hardly be cultivated by multiplying Benediction services in our churches.

Not infrequently, nowadays, one hears rumors of differences between the exponents of liturgical piety and those who are attached to visiting and adoring the Holy Eucharist. There need be none if proper proportion is observed. Neither group would exclude or oppose what is advanced by the other. There is room for both. There is need for both. Alongside the two, comes the great body of the faithful whose attitude toward the Mass needs to be improved and whose devotion to the Blessed Sacrament could well be strengthened. That this will be accomplished by begging them to attend Benediction

may be doubted. At all events, it can do no harm to indicate what has been the history of the devotion and what the attitude of the Church in the matter.

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MISSIONS TO NON-CATHOLICS.

WHEN at the invitation of a pastor one or more Catholic priests undertake to deliver in his church or in a theatre or public hall or elsewhere a series of lectures on the doctrines of the Catholic religion for the purpose of enlightening the minds of non-Catholics, these exercises are what is popularly known as a mission to non-Catholics. And for this reason: while a number of Catholic people, it is true, attend these services, special effort had been made beforehand, by cards of invitation, by public announcement, and perhaps by advertisements, to secure a large attendance of non-Catholics. The lectures are of great profit to Catholics, but they are intended especially for those who are not of the Catholic faith. It is true that in very recent days, some missionaries who belong to a diocesan band or to a religious community do not seem to favor the term "missions to non-Catholics". They are inclined to fear that the use of the term may awaken a sense of dislike in the minds of outsiders. These devoted priests when arranging for such activities usually advertise them as a course of lectures to non-Catholics on the doctrines of the Catholic Church. But whether they be named a course of lectures on the doctrines of the Church, or missions to non-Catholics, makes no difference. Both mean the same thing: lectures given to non-Catholics for the sake of enlightening them with the view of bringing about their conversion.

These missions differ in a few details from the manner in which Father Hecker conducted them in the 'sixties. The Question Box is in recent years an interesting feature of them. It was introduced in 1893 by Bishop John J. Keane, then Rector of the Catholic University in Washington, and the Rev. Walter Elliott, Paulist, at the World's Fair held in Chicago that year. It proved so satisfactory that Father Elliott afterward used it constantly in his missions to non-Catholics. The

services are held every evening for a week, or better, for two weeks or longer, if the pastor or the missionary so wishes. Twenty minutes are spent in the answering of questions. The questions are submitted by the non-Catholics who attend the exercises and who deposit them in a question box suitably marked and placed inside of the main entrance of the church. The missionary, meantime, urges the non-Catholics to write out in question form and place in the box their requests for information desired upon any point of Catholic doctrine or practice. The preacher answers these questions on the same or the next evening. Then a hymn is sung. This is followed by a lecture of about an hour's duration. The service when held in a church concludes with Benediction of the Most Blessed Sacrament.

From the beginning, efforts have been made in this country at various times to convey a knowledge of Catholic doctrine to the minds of those who were not of the household of the Faith. They consisted of a single lecture delivered now and then to mixed audiences or they comprised a series of lectures continuing for a week and preached for the sake of removing prejudice or bigotry from the hearts of non-Catholics, with the hope of creating a favorable impression and establishing a more friendly relationship between Catholics and those not of the fold. These efforts, however praiseworthy, were not constant and were made only at long intervals. They were due mainly to the zeal of the bishops, who were truly eager to extend to outsiders a knowledge of the Catholic faith. But missions to non-Catholics as known in more recent years and preached in connexion with Catholic missions, or independently, and carried on systematically as exercises of zeal with the hope of making converts to the Catholic Church owe their origin to Father Isaac Thomas Hecker, Founder of the Paulists.

Himself a convert, and having by the grace of God found his way into the Church, not indeed without difficulty, he became eager after his ordination to the holy priesthood to enlighten non-Catholics on the doctrines of the Catholic religion and to facilitate their conversion. He believed it to be his vocation. So real was this conviction that he regarded it as an intimation of the Holy Spirit, to whom he had a deep

devotion. While making his studies as a Scholastic in the Redemptorist Congregation, he wrote: "My superior put this question to me and demanded me under obedience to tell him in writing how in my belief God intended to employ me in the future. Though the answer to this question was no secret to me, yet to express it whilst in a condition of utter helplessness required of me to make an act of great mortification. There was no escape and my reply was as follows—' It seemed to me in looking back at my career before becoming a Catholic that Divine Providence had led me as it were by the hand through different ways of error and made me personally acquainted with the different classes of persons and their wants, of which the people of the United States are composed, in order that having made known to me the truth He might employ me the better to point out to them the way to His Church: that therefore my vocation was to labor for the conversion of my fellow countrymen.'" To Father Hecker this task was God-given. His gropings through error before receiving the light of faith or before embracing religious truth were an experience in the designs of God to fit him better for his later apostolic labors. This fact he confided later to his Paulist associates. He had an ardent love for his country and a high regard for his fellow citizens. He admired their frankness, intelligence, and sense of independence, and he believed sincerely that, if the truths of the Catholic religion were presented to them properly, they would consider them and with God's assistance accept them and thus become Catholics. This belief was later justified by the results.

I.

Father Hecker, after he and his associates had separated from the Redemptorists and established the Paulist Community, lost no time before he began to carry out his vocation —namely, the conversion of his non-Catholic fellow citizens. For the first few years he was engrossed in organizing the new St. Paul's Parish with headquarters in West 59th Street, New York City, and in collecting funds with which to erect the temporary church. During any spare time he could find he would assemble non-Catholics in a church or hall and preach to them the doctrines of the Catholic faith. In 1863

he wrote to Cardinal Barnabo, Prefect of the Propaganda, as follows: "It has seemed to me that some more effectual means should be taken to reach the Protestant community. This last winter I ventured with this in view upon an experiment. In three different cities I gave in a large hall a course of conferences on religion, one every evening from Sunday to Sunday inclusive. The expense of the hall was paid by the priest of the place. The lectures were free and were addressed exclusivly to Protestants. The halls were crowded at each place and that my audiences might be such as I desired to address, I begged Catholics to stay away. At the close of one of my lectures there were present twenty-five hundred persons, chiefly Protestants. The interest shown was remarkable and the effect was equal to my hopes. My experience convinces me that if this work were continued it would prepare the way for a great change of religion in this country." The missions to non-Catholics in more recent years and even those of the present day are substantially the same as those preached by Father Hecker in 1863. They differ only in matters of detail.

The preaching of missions to non-Catholics was a novelty to ecclesiastics who were accustomed to follow the traditional practice of looking after their own Catholic people. Here and there might be found one who would regard with favor and perhaps speak admiringly of this form of religious activity. The clergy as a body in those times were more conservative than those of the present day and consequently they regarded this form of religious zeal with disfavor. They believed their duty consisted in caring for their own, as if efforts to reach those outside the fold with the hope of enlightening and influencing them, would hinder or prevent them from making suitable provision for Catholics. Moreover, they were fearful lest animosities should be awakened by these missions, and the Catholics, being a minority, might suffer as a consequence. A pastor of many years' experience who was interested in the non-Catholic missions once said, half in joke and half in earnest, that the reason why some clergymen frowned on missions to non-Catholics was the fear that a controversy might ensue and they, being unprepared, might be compelled to defend their faith. Needless to say, a large number of the Catholic clergy were timid. They did not view the missions

with favor, whatever may have been the reason. Even to-day some pastors who are excellent and devoted priests and who have before their minds the experience of the past thirty years and know that missions to non-Catholics have been preached with frequency and fervor during that time, and realize that no untoward consequences have occurred, are apt to frown upon apostolic labors whose purpose is the conversion of those outside the fold.

The clergy who in the 'sixties and even in the 'seventies viewed with disfavor the efforts of Father Hecker and his companions in laboring for the conversion of their American fellow citizens, did not understand the methods which the missionaries employed, nor did they perceive the effects which these methods produced in the minds and hearts of our separated brethren. Human reason at the time was considered the test of truth. The missionary's appeal was to human reason. The next step was to dwell upon some real need in human nature and then ask what can the religion of our separated brethren offer to satisfy that need and to regulate human impulses and coördinate them; to develop the human being and uplift him. One endeavored then to show, through analysis and adequate discussion, in the light of reason, that nothing could be offered. What, was then asked, has the Catholic religion to offer for the curing of the ills of humanity and for the regulation of human conduct and for the perfecting of the human being even unto the image of Christ? Here was a splendid opportunity to enlarge upon the sacred provisions which Christ has made for the people and which are in the custody of the Catholic Church. The contrast produced a tremendous effect upon the audience. When no attack is made upon any particular belief, and the preacher confines himself to the exposition of Catholic doctrine, no bitterness will be provoked and no resentment will be awakened. On the contrary, non-Catholic people will feel kindly disposed toward the Catholic clergy who take them into account to the extent of assembling them and preaching to them the doctrines of our Divine Saviour.

The impression obtains that Catholics have no interest in those who are outside the faith. But notwithstanding the indifference of many among the clergy toward their labors or

their methods, Father Hecker and his companions kept on with their apostolic work in behalf of non-Catholics, believing as they did that it was a God-given vocation. In 1872 Father Hecker's health gave way and he personally was obliged to abandon the work which was so dear to his heart. During the remainder of his life, however, while unable to appear in public upon platform or in pulpit, he succeeded admirably in infusing into the hearts of his companions a large share of the zeal for conversions which filled his soul. He died in December, 1888.

II.

Determined to place these missionary activities in behalf of non-Catholics upon a firm foundation, Fathers Walter Elliott and Alexander P. Doyle, both Paulists, with the advice and encouragement of Archbishop Corrigan, organized the Catholic Missionary Union. Realizing the vast field for missionary labor that lay before them, and knowing that a sufficient number of men could not be spared from the missionary communities to cope with the task, they called upon the services of the secular clergy. The Catholic Missionary Union was organized in 1896 and the Archbishop of New York became *ex officio* President of the Corporation. The zealous diocesan clergy instantly volunteered, with the consent of their respective bishops, to enter the missionary field and preach missions to non-Catholics. Many of the bishops of the country promoted this apostolic work. Bishop Horstmann, of Cleveland, was an enthusiastic supporter of it, and, at Father Elliott's suggestion, he set aside several of his clergy to engage upon these labors within his diocese. The Cleveland band of secular clergymen was the first diocesan band of missionaries to be established. It was formed in November, 1894, with Fathers Kress, Graham and Wonderly as its members. Father Elliott accompanied them and instructed them in the art of preaching missions to non-Catholics. The Archbishop of New York, first President of the Catholic Missionary Union, organized a mission band in his archdiocese. Father Cusack, later Bishop of Albany, Doctor (now Right Reverend Monsignor) Guinan, Fathers Goggin and Cunnion constituted the New York band. It is still in existence and

has done splendid work and is producing rich results under the patronage and encouragement of His Eminence Cardinal Hayes. The personnel of the band has been changed many times since its formation. In one diocese after another a band of missionaries was established. In the fall of 1899 there were thirty missionaries, some devoting all their time, and a few only a part of their time to preaching missions to non-Catholics. Their field of labor covered seventeen dioceses. It is very difficult to reckon or estimate the splendid results that were achieved. Only the Lord knows the good that these labors accomplished.

To render the diocesan clergy more efficient in the non-Catholic mission field, it was deemed necessary to establish a graduate seminary where they might be properly trained. This seminary is the Apostolic Mission House which stands upon the grounds of the Catholic University in Washington, and which still continues the training of the clergy, both secular and regular.

The great religious activity that had been provoked during these years was largely due to the splendid manner in which some pastors, anxious to test out what they considered an experiment, invited missionaries to preach to non-Catholics in their churches. This was great encouragement to the promoters of the non-Catholic mission movement. But the chief credit rests with many of the bishops and archbishops of the country, who presently set aside one or several of their clergy to carry on the mission work within their dioceses. This coöperation was not confined merely to forming a mission band. They contributed generously to non-Catholic mission activities and encouraged and promoted them by word and example. More than one bishop went out upon the mission platform and preached Catholic doctrine to the dissenting brethren. It was a splendid example, and an encouragement and inspiration to the clergy.

This form of mission activity, originating with Father Hecker and continued by members of the Paulist Community, was dear to the heart of every Paulist. The conversion of non-Catholics to the true faith was the primary reason for the formation of the community. The local superior of every house to which missionaries were attached was instructed to

promote as much as possible the preaching of missions to non-Catholics or mixed audiences. Fathers Thomas F. Burke, John M. Handly and Bertrand L. Conway devoted much time to these missions. Father Conway was almost exclusively engaged in preaching missions to non-Catholics, with great success for upward of thirty years. There is no missionary to-day or in our entire country, perhaps, who has had an experience equal to his in dealing with non-Catholics. The book so favorably known as *The Question Box* was begotten of Father Conway's missionary labors.

In the meantime, members of several of the religious orders who could be spared, were set aside by their superiors for the preaching of missions to non-Catholics. Fathers Xavier Sutton and Richard Barrett, both Passionists, entered the field about 1898. Father Sutton's name is closely identified with these missions. He confined much of his activity to preaching to non-Catholics until a short time before he died. Members of other communities began the work a little later.

It is true that not all the religious congregations regarded these missions with favor. We have seen the copy of a letter from a certain provincial of an eastern province written in 1904 to a zealous missionary to non-Catholics, which runs as follows: "Many Protestants and indifferent people would prefer to come to sermons to Catholics and they would rather not attend a service distinctly directed to themselves. They wish to hear what Catholics are ordinarily taught to believe: hence our quiet methods attract many that would otherwise never listen to our teaching. Your methods no doubt do great good to others. While admiring the zealous labors of all for God, we have thus far deemed it wise for ourselves to keep close to those ways of procedure that have secured for us excellent results." The comment of the missionary to whom the letter was addressed is as follows: "While we admire the quiet method and the great zeal that could produce excellent results, we however who are in the more strenuous way of converting non-Catholics know that if our methods had also been employed by these zealous men the results would have been tenfold, yea, fiftyfold greater."

Some pastors to-day who are zealous and devoted priests betray strangely enough a decided indifference to missions to

non-Catholics. They say that Protestants will attend Catholic services, that they will attend even missions for Catholics and that they seem to prefer mingling with Catholics. In view of this, why should it be deemed wise to have a mission for themselves? It may be granted that a few will come to Catholic services and to Catholic missions. These are a small minority. There are multitudes who will not go to a Catholic service nor attend a Catholic mission, but who will be attracted to a mission advertised and preached to non-Catholics. There are multitudes of those outside the Church who are educated and intelligent, but who know nothing of the doctrines of the Catholic faith, whose minds are filled with religious error and whose hearts are embittered with prejudice against the Church. Many of them are willing to attend missions preached to non-Catholics. This has been proved by experience. While ten non-Catholics may attend a Catholic mission, hundreds will be found attending missions to non-Catholics. Here are figures showing the results obtained from Catholic and non-Catholic missions. These figures I find at hand. Missions in more recent years show similar results:

Year	*No. of Missions to Catholics*	*Converts*
1898-1899	16	14
1899-1900	14	60
1900-1901	11	30
1901-1902	3	18
1916-1917	7	24
1917-1918	9	29
1918-1919	3	6
1919-1920	7	12
	70	193

Year	*No. of Missions to non-Catholics*	*Converts*
1898-1899	4	64
1899-1900	5	212
1900-1901	5	255
1901-1902	9	390
1916-1917	8	161
1917-1918	4	91
1918-1919	8	156
1919-1920	7	95
	50	1,424

III.

Not the least benefit accruing from missions to non-Catholics is the high degree of enlightenment which Catholics attain who attend these exercises. This is the case because the subjects which are treated during the services for non-Catholics are rarely, if ever, discussed before Catholic congregations. Catholics believe the fundamental doctrines of their faith, but their belief in these doctrines is not always a reasoned belief. Their faith is not at all times an intelligent faith. When the Catholic faith itself is the subject discussed and when the nature of the Catholic faith and the reasons for that faith are set forth, Catholics grasp intelligently what they believe, and they perceive the reasons why they believe. When the sacred character or nature of our Divine Saviour is adequately treated and when the Sacrament of Penance is properly discussed and the reasons shown why we go to confession, and when the Real Presence of Christ in the Blessed Sacrament is explained and is proved from history and Scripture—in a word, when the whole body of doctrine embraced in the Catholic system has been discussed and defended, Catholics perceive clearly what they believe, and they learn to appreciate why they believe. They become more steadfast in their faith. They are enlightened and consequently more loyal Catholics.

It had been a custom in the Paulist Church on Columbus Avenue in New York City for a number of years to give a mission each year of two weeks duration, to non-Catholics. Not less than fifty converts were received into the Church in any one year from these missions. Some years the conversions ranged from seventy-five to one hundred. A number of Catholic people, meanwhile, attended these services, and they did not hesitate to declare the benefit to them as a result of these missions. Dozens of Catholics have declared to the writer at various times: "I never knew my religion until after I moved into this parish fifteen or more years ago. And I learned it from the missions to non-Catholics." Some years ago, while a mission to non-Catholics was being preached in the Paulist church, at the close of one of the evening services a man of about thirty-five years of age found his way to the rectory and saw the writer, and said: "Father, I have been

attending the mission, and while I was baptized a Catholic, I was reared a Protestant, but as I listen to the priests answering those questions and preaching as they do, and note the sense of authority and of sincerity which is conveyed by their sermons, I am convinced that the Catholic Church is the true Church. I want to be instructed and to be received into the Church, and I promise I shall live a good Catholic life."

Great, indeed, is the difference between a mission to Catholics and one preached to non-Catholics. The subjects preached at Catholic missions are mainly moral subjects, while the subjects discussed at missions to non-Catholics are doctrinal subjects. There is great need in these modern days for the preaching of the doctrines of the Church.

While all admit the splendid achievements of the Catholic clergy throughout the country, their diligence in caring for their own people, and the unselfish efforts they put forth in the discharge of duty, it would be a great benefit if, in addition to their personal and admirable gifts, each possessed some of the spirit of the great St. Paul—a restlessness and tirelessness in preaching Christ and Him crucified to those who are outside the fold. Nor was St. Paul the only one concerned about the conversion of the Gentiles. Our Divine Redeemer and the twelve Apostles preached to outsiders and preached with the hope of converting them. Surely we should show no timidity in imitating their example. How much might be accomplished if every priest would use every opportunity that might be found to convey the knowledge of the doctrines of our Saviour to the minds of those who are not of the faith. Each priest is conscious on reflexion that Christ's injunction through ordination has descended upon himself. "Go forth, teach all nations." "Other sheep I have that are not of this fold; them also must I bring, that they may hear my voice and that there may be one fold and one shepherd." Without any doubt there are many apostolic men among the diocesan clergy. I have known one who in fourteen years as assistant, besides attending to his regular parish work, instructed and received twelve hundred converts into the Church. When asked how he succeeded he answered: "Each convert was exhorted to bring a Protestant relative or friend to see me. Some kindly religious conversation, good books and fervent prayers did

the rest. There is no secret about it. Only a love for Protestants and a little energy are needed."

The spirit of the late Monsignor Mickle, pastor at Cape Charles, Virginia, is one that should find place in the mind and heart of every priest. His parish covered several counties. He had only one hundred Catholics. All the rest were Protestants. He spent years preaching missions to them and converting them. On a certain occasion he said: "You ask me how I feel about Protestants. I feel that Protestants have immortal souls to save, a matter in which as a rule they take very little interest. They are like a great many Catholics—they need to be awakened to a realization of the necessity of salvation. I am constrained to believe that it is the duty of every Catholic to do all he can for their conversion. I am persuaded most firmly that on the Day of Judgment I shall have to answer for all the souls in my parish whether they be Catholics or not."

IV.

When the diocesan clergy are advised and encouraged by the bishop at the annual retreat or at other times, to interest themselves in their non-Catholic American fellow citizens with a view to enlightening them in the doctrines of the Catholic Church, gratifying results may be expected. Devoted priests are usually prompt to carry out the wishes and directions of their zealous bishop. The people in the diocese belong to the bishop, for in the words of the late Bishop Maes of Covington, "To a bishop a diocese is not a mere collection of more or less numerous Catholic parishes which he has to administer, or of a more or less numerous clergy whom he has to guide and over whom he has to preside. It is a portion of the vineyard of the Lord within the limits of which every human soul that breathes, be it Christ's own by baptism and faith, or the unchristened victim of the religious errors of its wandering parents, appeals to his spiritual fatherhood. No sheep is so forsaken that the bishop does not yearn to go in search of it, take it upon his shoulders and bring it to the fold . . . Like St. Paul, the bishop acknowledges himself a debtor to the Greek and to the barbarians. The bishop has many opportunities to advance the interest of the missions to non-Catholics,

confirmations, visitations, national holidays and charitable celebrations."

"And most precious of all are opportunities like the present when with the authority of his pontifical ministry he may spur on the courage of the noble priests who gave up all things to follow Christ and gather His sheep into the one true fold. Thus he may aspire at least by proxy to the consolations of a Gregory, the apostolic Bishop of Neo Cæsarea, who could say on his dying day, 'I found but seventeen Christians at my first coming hither—thank God I leave but seventeen idolaters.'"

Father R. J. Collentine, member of the Holy Cross of Notre Dame, Indiana, says: "Three of our Fathers have given a small number of Missions to non-Catholics. They were enthused over the work and would have been pleased to engage in it. But the size of our band and the demands for missions to Catholics alone hindered extensive participation in missions to non-Catholics."

Father Chrysostom, O.F.M., says: "We have conducted few missions to non-Catholics in the past and then only in connexion with Catholic missions at the request of the pastor. My candid opinion, however, in the matter is that if sufficient time and care were given to this kind of work it would be crowned with salutary effects and gratifying results."

Since the formation of the New York diocesan band of missionaries in 1897, 306 missions were given to non-Catholics and 1415 missions to Catholics. The number of converts was 6,016. Some of these were received at Catholic missions. Thousands, of whom no record has been kept, were left under instruction.

Father Alexis, C.P., writes: "From the days of St. Paul of the Cross, the Founder of our Order, the Passionists have preached the Crucified to those outside, as well as inside the fold.

"In this country their most talented missionaries have promptly responded to Ordinaries and Pastors for 'Non-Catholic Missions'. For long periods of time many Passionists have been engaged exclusively in giving courses of lectures to our separated brethren in the South and in small towns in the

other parts of the country. Since the impetus to this work was given by the Paulist Fathers Doyle and Elliott, over thirty years ago, the Passionist missionaries have never ceased in appealing to bishops, priests, and people, for missions to non-Catholics. They have insisted that the 'Lectures' did inestimable good for our own Catholics as well as for non-Catholics.

"The obvious disintegration of Protestantism has left non-Catholics bewildered, and the preaching of the 'Course of Lectures to Non-Catholics' will be heartily welcomed by the vast army of distressed Protestants to-day. 'Faith cometh by hearing, and how shall they hear unless it be preached unto them.'"

Bishop Swint of Wheeling writes: "I have been ordained twenty-six years, fourteen of which were spent, for the most part, on the Diocesan Apostolate. After these years and the experience I have had, I am more than ever in favor of the diocesan apostolates and what have generally been called Missions to non-Catholics. I know that when these missions are properly conducted by trained missionaries large numbers of non-Catholics will attend. What other way have we of reaching the great body of the non-Catholics of this country?

"The success of the mission is not to be measured by the number of converts made immediately. In fact there is no way of reckoning the number of converts made. Those who are received during the mission are already well on their way before the mission. At the mission others are started, some of whom may not actually enter the Church for years.

"The immediate benefits of the non-Catholic mission I would list as follows:

"1. For the Catholics. It gives them very necessary instruction and makes them proud of their religion. Their cause has been championed in the community.

"2. It offers a wonderful opportunity for the distribution of literature to non-Catholics. This alone would justify the missions.

"3. It sets before many non-Catholics (frequently for the first time) Catholic truth, and dissipates prejudices. It prepares the way for reading and for conversion.

"The bane of the non-Catholic mission movement has been the attempt of many, who had not the proper training, to give them. They make a failure of the mission, sometimes doing more harm than good, and give the entire movement a bad repute."

Father W. S. Kress writes at length of the work in Cleveland. "The Cleveland Apostolate," he says, "first of the chain of diocesan mission bands, organized by the late Paulist, Walter Elliott, dates back to the fall of 1894. The invitation of Bishop Ignatius F. Horstmann was accompanied by a promise that the mission band would be made a permanent institution of the diocese. I was privileged to be the companion and pupil of the distinguished missioner for one entire year. When Father Elliott left to establish the Pittsburgh Apostolate, Fathers Edward P. Graham and Ignatius J. Wonderly were added to the band. Others who gave their valuable services during the band's life-time were Fathers John P. Michaelis, later rector of the Cleveland Theological Seminary; John P. Brennan, assigned to our parish of St. Edward, as acting pastor, a post that he filled most admirably, with the help of two curates; Dr. Charles A. (now Monsignor) Martin, author of *Catholic Religion* and other popular books; James Reilly and Thomas O'Hern, training for the Springfield and Buffalo diocesan bands, and Father Joseph Steinbrunner, later head of the Cincinnati band. Occasional help was given us by the present Bishops of Wheeling and Fort Wayne, and notably by Father John Costello, of the Fort Wayne Apostolate.

"We announced a program that we believed would commend us to the priests of the diocese. Our first aim was to give *missions to non-Catholics,* and for this we would accept no compensation. Then we offered to give *Catholic missions gratis* to the smaller parishes unable to offer the usual honorarium to outside missioners; also to give missions, retreats, help at Sunday work, in the larger parishes, from which we expected to draw our support. Generous donations came the first year or two, enabling us to distribute much literature. After that the work needed no outside support.

"The Cleveland Apostolate died, to our intense regret, in 1919 after an existence of twenty-five happy years. Its

demise was caused by the gradual withdrawal of the men for other diocesan posts. There had never been a period when the band lacked work. We might summarize the principal works:

375 missions to non-Catholics,
142 to Catholics,
20 retreats,
15 triduums,
18 missions to Socialists.

"In explanation of the last item, allow me to add that Cleveland pastors had become aware, some thirty years ago, that a number of shopmen were being indoctrinated with unwholesome propaganda, under the general term of Socialism. We could not guess how much of the virus of Marxism had been fed to them, but the familiar Question Box, supplementing talks on various labor problems, soon furnished enlightenment. The Socialists used the Box, not to ask for, but to impart information: an unbosoming of ideas valuable to the lecturer and still more valuable as a revelation of their true aims to the Catholics exposed to the infection. Happily, the Marxian leaders always learned too late that they were furnishing the best antidote to their own poison.

"One is often asked: How many converts did you make at your mission? That is not a fair criterion of a mission's benefit. Conversions are not effected, ordinarily, through seven or eight lectures. The process may be quite a long one. When a class of prospective converts could be formed it was turned over to the local clergy, who were always glad to assume the task of a thorough course of instructions. We made no consistent effort to gather a list of those who were finally received; but a computation of names that came to my personal knowledge—often by accident—reached all of 3,500 men and women. We felt that every mission would eventually produce some converts, although more than one agency is usually responsible for bringing a conversion to full fruition.

"The members of our band were convinced that the missions for non-Catholics were of even more benefit to the Catholics themselves than to those for whom they were specifically intended. They were instructed on points that a pastor would scarcely ever have occasion to touch upon. The moral effect

of their clergy eager to meet the attacks and criticisms of non-Catholics, stiffened their faith. With difficulties cleared up and calumnies swept aside, the relations between Catholics and non-Catholics became pleasanter.

"The knowledge of the religious views of non-Catholics gathered by priests on the diocesan band stand them in good stead throughout their life. Dr. E. P. Graham, the second priest to join the Cleveland Apostolate, has been broadcasting instructive talks and answering questions over a small radio station of his own for several years, reaching the folks of a populous county and receiving many commendatory letters from non-Catholic listeners. Monsignor Martin is still publishing instructive books. One other of the old Apostolate loves to take away from Protestant ministers the Sunday services on boats, and has given 38 retreats to priests, sisters, brothers, students and layfolk, besides a dozen missions, since 1919, when the Cleveland Apostolate closed its eyes for a temporary rest.

"What of the future? The world war broke up many diocesan apostolates, commandeering their priests for army and navy chaplains. Rome thinned their ranks somewhat by putting the choicest of them into bishoprics. Others were lured into attractive parishes, with a home they could call their own—fair reward after the strain of strenuous years. But is there to be no general revival of diocesan bands? The need is greater than ever with the masses outside the Church drifting heedlessly, helplessly into complete apostacy—into utter denial of the supernatural. To safeguard our own we must save others. The task will be harder than before; but the apostolates have a line of mighty intercessors above: Alexander P. Doyle, Thomas F. Price, Walter Elliott, Bishops William Stang and Thomas F. Cusack, Michaelis and Wonderly of Cleveland."

Father Thomas Burke, C.S.P., writes: "Many years of experience in conducting missions to non-Catholics have convinced me that they constitute one of the best means of placing the teachings of the Church before the world. They also serve to eradicate prejudices, to lessen bigotry and, above all, to lead many, under the grace of God, to seek admission to the one true Fold of Christ.

"It is true that conditions at the present time militate somewhat against the continuation of the measure of success with which these missions met in years gone by. The religious indifference that has increased among non-Catholics necessarily lessens the spirit of inquiry that led many of them to attend such missions in the past. Besides, the opportunities for listening to doctrinal and apologetic discourses over the radio have become so numerous that some of the incentives to going to churches for the purpose of being rightly informed concerning the Catholic position are lacking.

"Despite these conditions, however, the attendance even to-day at missions for non-Catholics throughout the land is most satisfactory, and the results in the number of conversions to the Faith are most gratifying. There are always many, outside the Church, of an inquiring mind and there are always those who prefer to see and hear the speaker rather than only to hear him. It would, therefore, seem to me to be a spiritual disaster were missions to non-Catholics to cease. One of the greatest means of spreading the Faith of Christ would be cut off; and the shepherds of the flock would be neglectful of a God-given opportunity. The greater the need of the world, and it is now very great indeed, the greater likewise the necessity of that effort which is represented in the mission to non-Catholics."

The Reverend John F. Byrne, C.SS.R., Chronicler and Archivist of the Baltimore Province, says: "The Redemptorist Fathers of this Province have been engaged in preaching missions to non-Catholics. While no man has been specially assigned for the work, during the past twenty years sixteen Fathers at various times have given these missions. Forty-two missions to non-Catholic audiences and three to mixed congregations were preached within that period. The result was 182 converts actually baptized and 378 left under instruction. The Fathers believe that results justify their efforts in the non-Catholic mission field. And their judgment is based not only on the number of converts baptized and left under instruction, but also on the fact that the Church and her doctrines have been made better known, thus dispelling ignorance, prejudice and hostility, and planting the seeds of future conversions.

"Furthermore", he continues, "judging the future by the past we believe that non-Catholic missions will do a great amount of good among sincere Protestants who are seeking the Truth. This good may not be apparent at the moment, but we believe it will make itself felt in the long run. Thus if in this generation by the preaching of non-Catholic missions we create a friendly spirit toward the Church in Protestant communities, we have reason to believe, as was said above, that in future generations many conversions will result.

"As to method of preparation, we would suggest that the missionary should make an extensive and profound study of Sacred Scripture, secular history, ecclesiastical history, with special reference to false doctrines and heresies, past and present, and above all that he should be thoroughly grounded in apologetics. We should also observe that in preparing for this work the missionary should have in mind two classes of non-Catholics: first, skeptics and indifferentists; second, believers in Christianity. In the first place we think that the motives of credibility should be clearly explained and forcibly stressed, beginning with the most elementary ideas of God, religion and the immortality of the soul. For the second class special emphasis should be laid on the unity and stability of the Catholic Church as proofs of her Divine origin. As history itself bears witness to these two truths, they should easily come within the grasp of believing non-Catholics.

"As to the method of conducting non-Catholic missions, it goes without saying that vituperation, bitter invective and sharp controversial methods should be avoided. The missionary must always be a gentleman as well as a man of God. His manner must be friendly and sympathetic, his language simple and clear, but never descending to anything resembling vulgarity. Finally, he should adhere to the time-honored method of the Question Box and promote the circulation gratis of good Catholic literature. Years ago, I think in 1876, Archbishop Ryan (then Coadjutor Bishop of St. Louis) published a pamphlet entitled *What Catholics do not believe.* I think it is now out of print, but when I read it years ago it struck me as being an excellent piece of literature to remove misunderstanding and break down prejudice against the Church.

"Here is an extract from the Statutes of the Baltimore Province of the Congregation of the Most Holy Redeemer, enacted by the Fifth Provincial Consultation, held 25-27 September, 1923, at Mt. St. Alphonsus, Esopus, N. Y., and formally approved 5 May, 1924, by the Most Reverend Patrick Murray, Superior General and Rector Major of the Congregation.

NON-CATHOLIC MISSIONS.

No. 86.—*Usefulness.* Non-Catholic Missions are of undoubted usefulness for the following reasons:

1. They benefit Catholics and non-Catholics.
2. Experience teaches that priests who at first were opposed to these Missions, were won over as the Mission proceeded.
3. While results may not be immediate, they are often very striking and lasting.
4. They impart to our Catholics that knowledge of their faith, which St. Alphonsus strongly advocates in his works. Hence they are to be commended, but in connection with and following a Catholic Mission.

No. 87.—*In Harmony with Rule.* In answer to the contention that these missions are not in accordance with our spirit, the Rule clearly states that Missions to the heathen and heretics are not only not contrary to our spirit but in perfect harmony with it. Const. NN. 136, 138.

Further: While conferences about scientific, social and other subjects that do not directly aim at the salvation of souls, are forbidden, those which have for their object the support and defence of Faith and Religion, and their foundations, in our day bitterly attacked in many countries, are not forbidden. Const. N. 146.

No. 88.—*Missionaries.* The Father who is to give a non-Catholic Mission for the first time must be approved by the Provincial.

The missionary at these exercises should be very kind to the people, never indulging in sarcasm, abuse, invective, or personal remarks.

The Missionary conducting a mission to non-Catholics should have previously been associated with a Father experienced in this Apostolate.

No. 89.—*Methods.* Sensationalism should be avoided in advertising the lectures. Catholic literature should be distributed gratis to non-Catholics in the course of the Mission.

No. 90.—*Question Box.* By this means interest is aroused, many objections are answered and doubts are dissipated that cannot be treated in the set or formal lectures.

No. 91.—*Subjects Suggested.* The Existence of God. The Soul of Man. Immortality. The Necessity of Religion. Is One Religion as Good as Another? Revelation. The Divinity of Christ. The Work of Christ, the Church. The Supremacy of Peter. The Pope. The Bible and Tradition. Penance. The Blessed Sacrament. The Blessed Virgin, the Catholic View. Invocation of the Saints. Purgatory. Indulgences. Holy Mass and the Priesthood. Faith (generally not rightly understood by non-Catholics). A brief discourse at the Mass might be gradually introduced, explaining the Ceremonies of the Mass, the Sacraments, Accomplishing the Will of God by a devout life, Prayer, etc. This is feasible only where two missionaries are engaged in the work.

No. 92.—*Order of Exercises Suggested.* A Hymn. Answering questions from the box. Hymn to the Holy Ghost. Lecture for about an hour. Hymn and collection. Exposition of the Blessed Sacrament. *O Salutaris*, followed by the Acts of Faith, Hope and Charity. *Tantum Ergo.* Benediction. *Laudate Dominum*, in English. With the exception of the *O Salutaris* and *Tantum Ergo*, all the singing should be in English.

No. 93.—*Converts.* Persons calling on the missionary for further information should be received courteously and referred to the pastor to complete their instruction. Under ordinary circumstances converts should not be received into the Church during the Mission.

Pope Leo XIII spoke in strong support of non-Catholic missions: "While we consider it incumbent upon our Apostolic office, Venerable Brother, to bring this to your attention, we are also pleased to promote by our recommendations the practice of the Paulist Fathers who prudently think fit to speak publicly to our dissenting brethren, both in order to explain Catholic doctrines and to answer any objections presented against such doctrines.

"If every Bishop in his own diocese will promote this practice and a frequent attendance at these sermons, it will be very pleasing and acceptable to us, for we are confident that not a small benefit for the welfare of souls will arise therefrom."

Pope Pius X wrote to Cardinal Gibbons, 5 September, 1908, as follows: "Truly solicitous as we are concerning all measures which may contribute to the progress of the Church among the nations, we have received with joy the information that, in the United States of America, there are very many who are every day more powerfully drawn to the study of the doctrines of the Catholic Church by the labors of zealous missionaries, especially of those who have been trained at the Apostolic Mission House at the University in Washington.

"In the fruitful work of these missionaries, two things are particularly approved by us. First, that apostolate bands of these missionaries, established in the different Dioceses, are subject immediately to their own Bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the Faith, not only to Catholics but also to non-Catholics. For great is the power of Truth, and nothing more is required to make men love it than to know it intimately.

"Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and the hope of the Apostolic See, and strengthened by the testimony of Our approbation let them continue their labors, always remembering that their zeal is approved by Us and by the

Church, to the end that the work of the missionary bands may be extended to each and every Diocese and be multiplied therein. God will give the increase to those who sow with zeal the seed of the word in the vineyard of the Lord, and He will repay with a most joyful harvest in this life and an eternal reward in the next, the labors of the faithful workers."

THOMAS A. DALY, C.S.P.

Brookland, D. C.

A LAY APOSTLE OF THE LAY RETREAT.

Maria-Antonia de la Paz y Figueroa.

I.

TO the average layman in ecclesiastical history the mention of the Spanish Jesuit missionaries in South America during the seventeenth and eighteenth centuries calls up only memories of the Reductions of Paraguay. If he be better informed, he will know something of their educational work embracing all the grades from the elements to chairs of philosophy and theology in the larger centers of Hispano-American culture. Very few, however, know that before their expulsion under Carlos III they had firmly implanted in the religious traditions of all classes the practice of the Spiritual Exercises in enclosed retreats, which lasted not merely for two or three days, as is the custom in our lay retreats, but for eight full days. This work survived into the nineteenth century, when their colleges had been turned into barracks, and the Reductions, the triumph of Christian civilization, had become melancholy memories through the savage policy of the political allies of the "Enlightenment". The eighteenth century was hailed by contemporary Jesuit writers as the "Century of the Exercises". The title was merited, as the Catalogue of the "Bibliothèque des Exercices" proves by the number of works then published indicating a continuous and widespread demand for books of this nature.[1] Spanish America played a prominent part in the movement. Indeed Père Watrigant does not hesitate to write: "Nowhere, if not, perhaps, in French

[1] "Collection de la Bibliothèque des Exercices de Saint Ignace", Editeur, H. Watrigant, Enghien (Belgium) 1906-1926, nn. 92-99.

Brittany, were the Exercises so popular as in Spanish America." [2] The facts, even inadequately presented as they are at present, bear out the assertion of the eminent founder of the Bibliothèque and editor of its invaluable " Collection ".

A brief presentation of these facts may be of interest to the reader. It is also useful as giving the historical background of the truly marvellous apostolate of the subject of this sketch. By 1760 Mexico City had its retreat house of " Ara Coeli ". The initial cost of the building, one hundred and fifty thousand pesos, gives some idea of its dimensions and of the popular demand it was meant to satisfy. By 1767 the revenue of its foundation sufficed to support ten bands of thirty or more each, in the course of a year. The most illustrious personages of New Spain made their retreat in this solitude; and the archbishop agreed to pay the expenses of any priest of his jurisdiction who would make the Exercises there.[3] In Peru there were at least four retreat houses, two in Lima and two in Arequipa.[4] The pious practice was introduced into Ecuador by Baltasar Moncada, a Peruvian Jesuit. He found in the Bishop of Quito, Don Juan Nieto Polo de Aguila, an enthusiastic promoter. The Jesuits directed three retreat houses in his diocese and the neighboring diocese of Popayán in Columbia, at Buga, Riobamba, and Balsáin. All three were at least partially founded. Balsáin, rising in the midst of a pleasant park overlooking Quito, was generously endowed by the bishop himself.[5] This model of a missionary bishop made regular visitations of his vast diocese, penetrating to points which the missionaries themselves had not then reached. He would bring with him in his visitation, or send on in advance of his arrival, two Jesuit missionaries to preach missions and give retreats, attendance at which was obligatory for the clergy. Bernardo Recio in his manuscript " Compendiosa

[2] Op. cit., nn. 80-81, p. 89.

[3] Pedro Leturia, *Ejercicios cerrados en la América Española los Años de la Emancipación,* in *Manresa,* Vol. VI, n. 23, pp. 273 ff. Bilbao, Spain. Author cites Mariano Cuevas, S.J., *Historia de la Iglesia en México,* 3 edit. México, 1928, IV, pp. 166 f.

[4] Leturia, l. c. citing Rada y Gama, *El Arzobispo Goyaneche y Apuntas para la Historia del Peru,* Roma, 1917, pp. 137, 734. The last named author occupied at the time of writing the post of Foreign Minister in the government of his country.

[5] Leturia, l. c.

Relación de la Cristianidad en el Reino de Quito . . . año 1773," writes of him: "Showing by his own practice his appreciation of their efficacy, he made the Exercises every year. He wished, moreover, that the promotion of such a sovereign means of sanctification should be the distinguishing mark of his zeal . . . He brought all classes to make the Exercises, . . . the most reverend canons, all the clergy, many noblemen, a large number of the people, and finally all degrees of society, men and women in public life." [6]

The Exercises enjoyed the same or even greater popularity in Chile. Padre Astrain gives the following interesting data concerning the movement from an official report to the "Audiencia". There were two retreat houses directed by the Jesuits at Chillán and Conceptión. The one for men with a capacity of fifty, and the other, for women, could accommodate one hundred. At least nine retreats a year of eight days' duration were held at fixed periods, and these were supplemented by supernumerary retreats, which, as the document adds, "are usually given to men of the people and to women of all classes". The houses were filled to capacity at each retreat, and many applicants had to be turned away. All expenses were met by contributions from the bishop and other pious persons. The fruits obtained were "visible and palpable," so much so that fathers would have recourse to the Exercises to reclaim any of their household, and people would come from forty and fifty leagues off for the fixed retreats rather than be deprived of their advantages. Religious communities of men and women flourished by reason of the numerous vocations arising from them. Nor were the house of correction for fallen women and the city prison overlooked in this intensive spiritual culture. For these reasons, the author of the report, voicing his honest pride, adds: "In the opinion of men who have seen the world, this city (Santiago de Chile) is the 'Recoleta' of the universe." [7]

[6] Lesmes Frías, S.J., "Campaña de Ejercicios en el antiguo Reino de Quito a mediados del siglo XVIII, *Manresa,* Vol. V, n. 19, pp. 257 ff. Recio's narrative is in Ms.; C. XI of Vol. II is published by Frías, art. cit.

[7] "Estado de la provincia de la Compañia de Jesus en el Reino de Chile, desde el mes de Marzo de 1757 hasta esta fecha del presente año de 1762," cited by Antonio Astrain, S.J., *Historia de la Compañia de Jesús en la Assistencia de España* (7 vols.), Madrid, 1912-1925, Vol. VII, pp. 703 ff.

We find the same zeal for the promotion of the lay retreat in the La Plata regions on the eastern coast. In 1716 the Jesuit college of Córdoba converted the former novitiate into a retreat house. Other colleges followed the lead of Cordoba. If they did not maintain separate houses for the purpose, at least they set aside quarters in the college where men could follow the Exercises throughout the year. One house, that of Santiago del Estero, was founded early in the eighteenth century by a Don Alonso Alfaro y Pedro de Echezerraga, as preliminary to a more perfect gift, that of himself to the Society in the humble capacity of lay-brother. That these measures answered a popular demand is evident from the letters sent from Rome, commenting on the numbers that pressed to the retreats, and regulating this apostolic work.[8] The lay retreat, therefore, by 1766, was a firmly established ascetical tradition throughout the length and breadth of Spanish America. As Leturia observes, it is necessary to keep this development in mind, if we are to understand "the appearance in the Argentine of one of the most original and amiable personages that the Hispano-American Church produced in colonial times"—Maria-Antonia de la Paz y Figueroa.[9]

[8] Astrain, op. cit., Vol. VII, pp. 610 ff.

[9] Leturia, art. cit., p. 274. The contemporary documents bearing on her life are: her letters to her former directors (especially Padre Gaspar Juarez), members of the suppressed Society of Jesus; her last will and testament; the account of her apostolate by Ambrosio Funés of Córdoba, an eye-witness and confidante of the apostle (1784); a letter of the Bishop of Buenos Aires (1784) sustaining her supplication for special favors for the retreats presented to the Pope; Oracion Funebre pronunciada por el R.P. Fr. Julian Perdiel (O.P.), Buenos Aires, 1906; a portrait of the apostle bearing the following notation: "Doctor Nicolas Calvo, pastor of La Concepción at Guandacol, province of La Rioja, was exiled by royal decree of July 1812 for having taken part in the conspiracy of Alzaca. His exile caused the loss of all the papers of the foundress which had been left in his keeping." The most complete biography of M. A., to the writer's knowledge, is that by Fray Pacifico Otero, O.F.M., *Sor Maria: Vide de la Fundadora de la Casa de Ejercicios,* Buenos Aires, 1902. The present sketch is based on Couderc's (J. B.) *Une Zélatrice des Retraites, Maria-Antonia de San José de la Paz* (Collection, Bibliothèque des Exercices, n. 21); on the article by Pedro Leturia already cited, and on the Roman decree of the introduction of the cause of M. A. (*Acta Apost. Sed.,* Vol. IX, n. 9, pp. 435 ff.). The writer professes his submission to the decree of Urban VIII.

II.

Maria-Antonia de la Paz y Figueroa, or to give her the name by which she chose to be known, Maria-Antonia de San José, was born in 1730 of a noble Spanish family of Santiago del Estero. She was admired in her girlhood for her modest grace and virginal charm, and was endowed with a quick intellect and a prodigious memory, especially in matters connected with religion.[10] She had little formal education, however, as in later life she scarcely spoke her own native tongue correctly. Even in her youthful days she preluded her wonderful apostolate among souls by the loving care which she bestowed on the poor and the afflicted. At fifteen, rejecting most honorable offers of marriage, she entered a "Beaterio," where, "instructed in the spirituality of St. Ignatius of Loyola (as) the spiritual daughter and disciple of his sons," she reached a high degree of union with God and an admirable mastery of self.[11]

In 1767 there occurred an event that was to change the whole current of her placid life, which had hitherto been in the obscurity of penance and prayer. The Jesuits of her native province, as of all the Spanish dominions, were snatched from their labors and brutally deported to Europe. Ambrosio Funés, an eye-witness, has described for us the consequences of this savage act of despotism and sabotage of the spiritual interests of a continent. "After the expulsion of the Jesuits this new world began to be plunged back into its night of vice and error. We were all terrified, and for the most part remained in our homes not daring to express publicly our grievance, or even to speak among ourselves of the sufferings of the Fathers so cruelly taken away from us."[12] Maria-Antonia felt the blow more keenly than others, and has described in greater detail the spiritual desolation only too

[10] Couderc, op. cit., p. 7.

[11] Roman decree, l. c. Leturia, art. cit., p. 274. Pablo Hernandez, S.J., *El Extrañamiento de los Jesuitas del Rio de la Plata,* Madrid, 1908, p. 294, writes that these "beatas" lived a life of prayer and penance in their own homes, after the fashion of the early Christian Virgins. Couderc supposes that they lived in community (p. 7). The Roman decree states that M. A. herself was instrumental in founding this quasi-religious community (*Act. Apost. Sed.,* Vol. IX, n. 9, p. 435). According to her last will and testament, Maria-Antonia died a professed religious.

[12] Letter of Funés, Couderc, p. 16.

apparent a few years after the event.[13] But she was not annihilated, and in God's own time she spoke and acted. For three years she pondered in prayer what had been the means which the older missionaries employed so successfully in their work for souls. The conviction gradually possessed her that it was the retreat, and that she was destined in the designs of God to carry on the work. And thus (in the words of the decree of the Sacred Congregation of Rites introducing her cause), "Impelled by Divine inspiration to repair the immense loss sustained through the proscription of the Fathers of the Society of Jesus, she determined to reëstablish their work, with all the strength at her disposal, and sustained by the help of God." [14] The spirit which animated her as she addressed herself to this extraordinary task is admirably expressed in two of her letters of a later date: "I can tell you with confidence, and in all the sincerity of my heart, that I never take one step in this enterprise before understanding that the Almighty commands it." [15] And again she writes expressing her inconfusible confidence in the Source of her strength: "The large house of retreats which you had in this city (Buenos Aires) . . . is now transformed into an orphanage. But a time will come when it will be restored to its former purpose. God Himself will do this work. And we also, in a way, participate in His omnipotence, in the measure in which we cease to have confidence in men." [16] As on the first Easter morn, while good men still cowered, a woman set forth in the darkness, confident that God Himself would roll away the stone.

No self-confident illuminism had any part in the spiritual formation of Maria-Antonia. She submitted her project to her confessor and bishop and obtained their full approval. She made a first essay of her life-work at Santiago del Estero. A house was selected which she thought sufficient for the purposes of the retreat. So many answered her appeal, however, that she had to obtain the permission to use the abandoned Jesuit college. It had already been stripped to the walls.

[13] Letter of M. A., Couderc, p. 22.

[14] Roman decree, op. cit., p. 436.

[15] Letter of M. A., Couderc, 24.

[16] Letter of M. A., Couderc, 24.

With indefatigable energy she furnished it. The retreat was given by one of the foremost pastors of the city, and a former provincial of the Order of Mercy. It was a resounding success. A second retreat was held at Juquí with equally consoling results. With these achievements before his eyes, the Bishop of Tucuman, Don Manuel Mocosa y Peralta, gave Maria-Antonia a commendatory letter authorizing her to organize retreats and to collect funds for that purpose in the diocese. He warmly recommended the work to the clergy, accorded liberal indulgences, and granted power to establish houses of retreats, to chose, from among the approved priests, preachers and confessors, and to have Mass celebrated in any fitting place transformed even provisionally into a chapel. The document is dated 11 September, 1773.[17]

Maria-Antonia now entered on the missionary career that was to carry her through the towns of the new and old Tucuman, to Buenos Aires, Montevideo, and back again to the metropolis, organizing retreats, and founding retreat houses. She first chose the heavenly patrons of her work. Explaining her choice, she writes: "I do what I can; but I am only a miserable creature, rendered by her unworthiness and faults more capable of evil than of good. Hence I have chosen Our Lady of the Seven Dolors as the general directress and protectress of the retreats. I recommend them also, as a matter of course, to the patriarch, St. Ignatius, who gave us their plan, and to St. Stanislaus, who has been of great help to me in the work."[18] Under their protection she starts on her journeyings, "sine saculo, sine pera," barefooted, clothed in a rough black habit, that conceals a rougher hair-shirt, with an old Spanish Jesuit cloak thrown over her shoulders, and a long staff in her hands surmounted by a crucifix. Thus accoutred, and accompanied by one or two Indian women, and, at times, by some Spanish lady who insisted on sharing her labors, she makes those long and painful journeys on foot, through wild and uninhabited countries, across lakes and unknown rivers. She instances as a proof of the Providence watching over her, that through it all "I have never had a serious accident". However, she makes mention of some

[17] Couderc, 9-11, 13-14.

[18] Couderc, 23-24.

mishaps that others would regard as quite serious: of being given up by physicians at Catamarca, and of recovering by recommending herself to the Sacred Heart, and of then continuing on her way to Rioja; of falling and breaking a rib, and, on another occasion, of dislocating her foot, only to be healed each time by what seems to her the touch of an invisible hand.[19] The rare travellers who see the little band pass, ask themselves what new kind of missionaries these are. In the towns rumors run. She is not mistress of herself, she is an *exaltée,* crazy or full of vanity, she is a visionary and fanatic.[20] Meaner rumors are whispered about or repeated in open scoffing. She is a witch, or an unfrocked Jesuit in disguise, or some ignorant lay-brother of the Theatines (Jesuits), who has escaped the expulsion. The civil authorities, and even at times the ecclesiastical, look askance on this effort to revive what is regarded as a characteristically Jesuit enterprise.[21] Such contradictions do not disturb her peace of mind. They serve only as a foil to set off her mission. She knows they must come, for Jesus Christ has predicted them. Hence, they only reassure and encourage her.[22]

Arriving in a town, she takes advice of the most worthy priests, secures the benevolent consent of the clergy and civil authorities, and seeks out a house capable of accommodating a large number of retreatants. She furnishes it, if necessary, with the essentials, and stocks it abundantly with all kinds of provisions. She then obtains a director, or directors, and confessors willing to undertake the spiritual work of the retreat. During it, with admirable humility and discretion, she retires into the background, busying herself with the material needs of the retreatants, doing kitchen and other domestic service, and coöperating with the spiritual work, only by her prayers, austerities, the example of her humble devotedness and occasional words of tactful encouragement. In the retreats for women she sometimes converses with them in order to help them as much as possible to profit by the Exercises.

[19] Couderc, 11, 14, 23-24, Letter of M. A.

[20] Funés, cited by Couderc, 16-17.

[21] Leturia, art. cit., p. 276. The Roman decree speaks of the "Hostium insectationes, inscientium ludibria, et metuentium hesitationes"; p. 436.

[22] Otero, op. cit., p. 50, cited by Couderc, p. 66.

Though hard on herself—her abstinence is perpetual, and her fast scarcely ever broken—she makes it a point to treat her exercitants well, better even than they treat themselves in their own homes.[23]

Of these first retreats she herself gives the following interesting details. "At Juquí the bishop very graciously authorized me to organize the Exercises in any place of his diocese that I should choose. Hence, wherever I could, I had them given in the former houses of the Society (of Jesus). At Córdoba, in your old house, we held fourteen retreats, with from two to three hundred attending each time. All this was accomplished without the slightest difficulty in the matter of lodging and board or any other thing. All is taken care of by the alms spontaneously offered me. The providential liberty of the Almighty shines forth with even greater éclat in the fact that, after treating everybody well and meeting exceptional expenses, I still had wherewith to give generous alms to the poor. So numerous and so urgent have been the requests for admission to the Exercises that it has not been necessary to have recourse to the usual announcements and invitations. At the beginning of each retreat I always have a crowd of persons on my list for the following retreat." She then goes on to complain of the fewness of the workers in comparison with the harvest to be reaped. "Too many, alas, refuse to labor . . . What purpose does it serve to sow if the field is not cultivated, if no one will gather the harvest?"[24] Later the zeal of this poor woman awakened the good but listless workers from their complacent idleness.[25]

In 1779, yielding to the solicitation of many, and to her own conviction, that such was the will of God, Maria-Antonia went to Buenos Aires, evangelizing the villages en route. Here great trials, but also her greatest triumphs awaited her. She writes from the capital: "My road bristles with great obstacles. I find a totally different environment from that in which I have labored hitherto. The authorities are not favorable to me as elsewhere, and even the people are suspicious of the work I propose. Some call it ridiculous, others indiscreet, and God knows what senseless rumors are launched

[23] Couderc, p. 12-13. [24] Letter of M. A., Couderc, 21-22.
[25] Note appended to the narrative of Funés, Couderc, 55.

in the design of depreciating it. . . But their tongues will not stop me. I know very well that the world is opposed to the Gospel of Jesus Christ. . . I see, moreover, that contradictions are necessary for me, so much so that, if I did not encounter them, I should despair of seeing my labors produce fruit. They are, indeed, the distinctive mark of everything that is truly undertaken for God." [26] For eleven months Bishop Don Sebastiano Malvar held out against her humble and tactful persistence in seeking to get God's way. He wished, as he said later in a commendatory letter to the Pope, to prove the spirit by which she was led, before giving his approbation.[27] He finally granted the permission, 7 August, 1780. Maria-Antonia at once rented a house to accommodate a hundred retreatants. It was filled to capacity in two successive retreats for men. The third retreat for women was so crowded that many slept on mats and pieces of carpet spread on the floor rather than be turned away for lack of accommodations. Our apostle calls attention to an incident of these retreats for women which reveals the inherent democracy of the faith. "A remarkable detail, and one that fills me with consolation is that the greatest ladies of the city . . . come to these exercises with a pious emulation, and do not disdain to mingle with the poorest and most miserable women. . . They assist at our instructions and meditations in the midst of poor Indian and Negro women. And they do this spontaneously through humility and abnegation. Since I see them animated by such good sentiments, I receive them accordingly, and show them no particular regard. Our Lord who sends them to me, is no accepter of persons." [28] The incident is worthy of remark. For these ladies were the wives and daughters of hidalgos who jealously maintain their pride of race and name, as also their noble bearing and courtesy, even in the greatest temporal adversity and most unfavorable circumstances. Maria-Antonia had these señoras and señoritas waiting at table, and performing menial services in the habit of penitents, following the example set by Doña Ventura, the wife of Don Manuel de Guirior, one time viceroy of Peru.[29]

[26] Letter of M. A., Couderc, 27 f.

[27] Couderc, 31; Letter of Bishop to the Pope, Couderc, 49.

[28] Couderc, 31 f. Letter of M. A.

[29] Letter of M. A., Couderc, 42 f.

Ordinarily, however, our apostle observed the social conventions. "The retreatants," she writes from Buenos Aires, "are called by classes: fathers and their sons, mothers and their daughters, men-servants, maid-servants, in separate retreats. Thus whole families have been sanctified." [30] "Called by classes"—the phrase has a military ring, like the report of some Minister of War. This really was the case, in large measure. For the zeal of Maria-Antonia, animated by the Spirit of Him who can compel even our rebellious will to do His bidding, was gently imperious and imposed submission. No class escaped her in the populous metropolis and for leagues around. Even the suspicious and hostile finally had no choice but to surrender. She writes: "Most of the magistrates and civil functionaries have decided to make the retreat next Lent." And again we read in one of her letters: "At the end of each retreat the number of those asking to participate in the next grows more and more. One who has not seen it can scarcely believe it. All the canons of the cathedral, nearly all the clergy of the city have made the retreat. . . Far more than half the inhabitants have come to temper themselves anew in the Exercises, and still they come in undiminished numbers. From villages and smaller agglomerations of houses scattered around the city men and women of all classes come to us." [31] Thus, according to the Roman decree, during the first eight years from its foundation, seventy thousand men and women made the Spiritual Exercises for eight days in the retreat house of Buenos Aires, and "the whole city was in a brief period brought to the highest point of Christian civil virtue (*civilitatis*) and piety." [32]

Nevertheless the zeal of this humble apostle was not satisfied. From one of her letters (March, 1785) we learn that she was thinking of evangelizing the country from the colony of El Sacramento to Montevideo. Sometime after this date, though advanced in years, and broken by her hard and laborious life, she set out on her new enterprise, armed with full faculties from the bishop, and with the authorization of the viceroy. Her progress toward the Uruguayan capital was marked by

[30] Letter of M. A., Couderc, 36.

[31] Letter of M. A., Couderc, 39, 44.

[32] Roman decree, *Acta Apost. Sed.*, Vol. IX, n. 9, p. 436 f.

the same scenes and labors as characterized her first missionary efforts in Tucuman. She remained three years in Montevideo, establishing the retreat work on a firm basis and reaping a rich spiritual harvest, in spite of a certain lack of coöperation in some quarters. At times as many as five hundred followed the Exercises, the great number forcing her to conduct two retreats simultaneously.[33] Recalled to Buenos Aires about 1792, she actively concurred in the construction of a house for fallen women. The generosity of the citizens erected this house adjacent to the retreat house. From this time to her death in 1799, she divided her attention between promoting her life-work, the retreats, and reclaiming these unfortunate victims.[34] We may add here, in passing, that she contemplated the widening of her apostolate. Thus she thought of establishing monasteries of Visitandines or Ursulines in Buenos Aires and elsewhere for the education of young girls and the promotion of the retreat work among women.[35] She would have liked to reintroduce the practice, followed by the exiled missionaries, of preaching missions in the different parishes of the country, and of giving ferverinos in the streets of the city of evenings. It would seem that she succeeded in getting some priests of Buenos Aires to take up this latter practice.[36]

Maria-Antonia has left on record in her letters the method followed in the retreats which she promoted so successfully. They lasted ten days, counting the opening day and the general Communion day with which the retreats always closed. In the subjects treated and their order, the Spiritual Exercises of St. Ignatius were followed as closely as possible.[37] "The retreatants," she writes, "remain in the house all the time, without any communication with persons on the outside. Every hour is regulated by the Order of the Day, which together with silence is kept to the edification of all. In the morning . . . we have Mass in the chapel of the house. . . Some zealous priests hold themselves devotedly at the disposition of the retreatants for direction and confession. On the closing day

[33] Letter of M. A., Couderc, 57, 67, ff.
[34] Roman decree l. c., p. 437.
[35] Letter of M. A., Couderc, 41.
[36] Couderc, 54.
[37] Letter of M. A., Couderc, 58.

everybody goes for the Communion Mass to the Church of San Miguel in double ranks as in procession, with perfect modesty and silence. After the thanksgiving and the prayers that follow Communion, they return to the house in the same order. The example thus given is so efficaciously touching, that many who had obstinately refused to make a retreat at the solicitation of friends, have avowed themselves conquered, as they say, and come in their turn to make the Exercises. Another devout and edifying ceremony closes the retreat. In one of the principal churches the Blessed Sacrament is solemnly exposed; and the retreatants go publicly to thank the Almighty for the numberless mercies He showers upon us at all times, but especially during the retreat. They leave the house in the same order as in the morning. But this time the procession is more solemn, traversing the most frequented streets, and accompanied by many priests chanting the Litany of the Saints as on Rogation days. Arriving at the church the retreatants go to the altar, remain there in silent prayer for a while, and then chant the usual hymns and prayers. After this, solemn Benediction of the Blessed Sacrament is given; and each one retires to his home." [38]

The apostle was tireless in seeking spiritual graces from the Church to encourage the work. The local bishops granted all they could. But she obtained more extensive favors from Rome. Thus she procured the privilege of a portable altar for the priest who sometimes accompanied her, with ecclesiastical approval, in her journeys, and a plenary indulgence for those making a retreat at three determined periods of the year. Disappointed because of the limitation, she wrote to her correspondent in Italy, objecting that those who made retreats at other times could not gain the indulgence. "We are holding retreats at all seasons, almost without interruption. Two days at most separate the retreats, and sometimes we close one in the morning only to open another that evening. I desire keenly that all the retreatants throughout the year could gain the indulgence." [39] It was in recommending such a petition to Rome that Bishop Malvar paid his glowing tribute to Maria-Antonia.

[38] Letter of M. A., Couderc, 37 f.

[39] Letter of M. A., Couderc, 57 f., 65.

The good prelate has been completely won over from his former opposition. He insisted on paying the rent of the retreat house, from fifty-five to sixty-five dollars a month. He ordered his intendant to furnish all necessary supplies for the support of the retreatants.[40] Ambrosio Funés tells us that he decreed that no one should present himself for ordination without a certificate that he had followed with edification a retreat in the house of Maria-Antonia. "He himself consults her frequently about the government of the diocese," continues Funés, "as also about his own personal affairs, when, for instance, disputes and disagreements . . . arise between himself and the viceroy, the chapter, the inferior clergy, or even the people. As the prelate knows her to be in familiar communication with God, and favored by extraordinary lights, he confidently makes known to her his difficulties, in order to obtain a more prompt and enduring return of peace and for his own consolation."[41] The zealous Franciscan knew what a treasure he had in the "Beata de los Ejercicios," as she was called, and held her in the diocese against the efforts of his Carmelite colleague of Córdoba to bring her back to her native jurisdiction. This bishop, Don Francisco de San Alberto, while passing through Buenos Aires on his way to take possession of his see, had admired her zeal and the marvellous fruits with which it was blessed, and thought quite naturally, that her place was Córdoba. He formed his project at once, and laid it before Maria-Antonia. "The Bishop of Tucuman . . . forgetting my lowliness," she writes, "has invited me to follow him into his diocese. While he would fulfil his functions of a good pastor, confessor, and true missionary in the various towns and villages, I should be employed concurrently in the same places in my ordinary work of organizing retreats. . ."[42] The bishop, on finding that his suggestion did not obtain immediate results, sent her a formal order to return to the diocese. This caused her no little perplexity. She consulted the Bishop of Buenos Aires, who forbade her to leave the city, reassured her, and promised to take the matter up with his episcopal confrère. This he did, representing

[40] Letter of M. A., Couderc, 36.
[41] Letter of Ambrosio Funés, Couderc, 52.
[42] Letter of M. A., Couderc, 33.

to his brother of Córdoba that the apostle was ready to obey, but was retained in Buenos Aires by his express orders, "because the greater service of our Lord demands it, and also because on her arrival I delayed nine months before authorizing her retreat work, and now I wish to regain that lost time. Finally, she must finish the work begun here, and she cannot receive the permission to depart before all have profited by the Spiritual Exercises." [43] Probably the axiom "Possession nine-tenth of the law," and the greater prestige of the see of Buenos Aires, if not the reasons alleged by the Franciscan, caused his Carmelite colleague to retire gracefully from the controversy, and to leave Maria-Antonia where she was doing so much good. Bishop Malvar had learned to appreciate the work of this humble coadjutor so highly that, on his promotion to the archiepiscopal see of Compostella, he first made the Exercises in her retreat house, and then tried to bring her with him as a valued collaborator in his new and more brilliant field of labor.[44] In this, at least, he did not succeed, for the "Beata de los Ejercicios" continued her work in Buenos Aires and was loved by all the city as "La Madre." She used every means, except the functions of the priesthood, to bring souls to God.[45] She died there in 1799, having begged in her last will and testament that nothing should be changed in her retreat work, that the priests of Nuestra Señora de la Piedad would give her in charity the burial of the poor, because of "my notorious poverty," and that her body should be borne thither in "the silent hours" by four workmen attached to the house.[46]

III.

The zeal of Maria-Antonia and the works it inspired were no mere flash in the pan, expiring with her death. She left diocesan and religious priests who seemed to have found themselves and the grace of their priesthood under her energetic impulse.[47] She left retreat houses in full activity at

[43] Letter of Bishop Malvar, Couderc, 46.
[44] Letter of Ambrosio Funés, Couderc, 53.
[45] Letter of citizen of Córdoba (1786), Couderc, 64 f.
[46] Couderc, 80 ff.
[47] Note appended to letter of Funés, Couderc, 55.

Santiago del Estero, Salta, Juquí, Córdoba, Montevideo, and Buenos Aires.[48] She left a community of pious women, to whom in 1878 the Archbishop of Buenos Aires gave a provisional rule. In 1893, this rule, based on the Jesuit Constitutions, was definitively approved; and the community took the name of "Daughters of the Divine Redeemer".[49] An interesting document has been recently published, proving the saving influence of her work in the black days that came upon her country in the early nineteenth century. In 1829, Mgr. Ostini was appointed to the first permanent nunciature on the western continent. Officially accredited to the Emperor of Brazil, he bore a secret appointment as Apostolic Delegate to all the Hispano-American republics. He called for reports from the few remaining bishops. The report for the Argentine was given by Mgr. Mariano Medrano, who had been appointed vicar apostolic of Buenos Aires and had come to Rio de Janeiro for episcopal consecration. The document describes the saddest possible conditions: namely, since 1816, not a single bishop in all the La Plata regions; the "Patronato" taken over by the Government, which appoints to canonries and benefices and has suppressed the tithe; communities of religious men secularized or suppressed, with the sole exception of the Franciscans, and even this community moribund, with three of its eighteen friars utterly incapacitated, others in the seventies, the youngest forty-five, and no novitiate; the seminary suppressed, and Latin forbidden to be taught in the other colleges; hence formation of new clergy impossible. Through the blackness there shines out a double ray of light, the convents of the Capuchin and Dominican Sisters, and especially the house of retreats at Buenos Aires. "There exists, moreover," the report continues, "a convent of ladies in Buenos Aires who are dedicated to the maintenance of a house of the Spiritual Exercises of St. Ignatius. These ladies, without rule or vow to bind them, live in the greatest fervor and recollection, and serve the people in the practice of the holy Exercises, without any other resources than those of Providence. Retreats are given many times a year to the great spiritual advancement of the faithful of both

[48] Leturia, art. cit., 275.
[49] Couderc, 82.

sexes." [50] The views of Mgr. Medrano are confirmed on the other side of the continent by the report of Mgr. Vicuña, later named first archbishop of Santiago de Chile. Writing to the Delegate in 1831, he says: "The violence with which impiety has striven to corrupt the people, and which has succeeded in all parts, has failed here in Santiago. The people in general always maintain their religious character. This is due, in my opinion, to the frequent practice of the Spiritual Exercises of St. Ignatius, which are given without interruption in two houses destined for this purpose. . . Would to God that a similar remedy were adopted everywhere, for, as I myself have observed, it is the best preservative that can be opposed to the spirit of impiety and irreligion. . ." [51]

In conclusion we may be allowed to adapt the argument of St. Augutine, who in a celebrated prosopopeia introduces the Church addressing the sceptics of his day: "Me attendite, . . quam videtis, etiamsi videre nolitis." You have not witnessed the wonders of the Saviour, and hence you refuse to believe. "Ergo haec adspicite . . . haec quae cernitis cogitate." The living miracle I am, accredits my mission.[52] In like manner, and in due proportion, the life of this humble apostle of the Exercises, "a poor old woman, good for nothing," as she called herself in unfeigned humility, who was formed in the school of the Exercises, and used them to regenerate a people, is a striking marvel proving that the Spirit of God works through them.

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[50] Raporto dello stato in cui si trovano le Diocesi di Buenos Aires, &c. (Archiv. Vatican. Segreter. di Stat. 251, 1821-32); cited by Leturia, art. cit., 277 ff.

[51] Ibid.

[52] De Fide Rerum Quae Non Videntur, C. 4, n. 7; M. L., V. 40, col. 176.

A POINT OF VIEW IN PREACHING.

Interpretations of Duty.[1]

ALL of those engaged in the work of teaching, and the priest is essentially a teacher, recognize the importance of making elementary ideas very clear in the minds of those who are taught. A college student who does not understand the nature of a science or the qualities of a scientific law will have much difficulty in doing his work. Hazy impressions, lack of a mastery of words, failure to see things clearly, are like leaden weights on the feet of those who walk in the pathways of knowledge. If this is true in the field of science, it is equally true and more significant for those who walk the ways of Christian living. Unless elementary truths are set forth with care, steps will falter under the pressure of selfishness and the tendency to evade the discipline of Christian ideals. How is one to obey these in everyday living unless the concepts of temptation, sin, virtue, penance, renunciation, prayer, duty, are thoroughly understood in the abstract and the experiences indicated by these words are recognized clearly in the concrete? The work of instruction ought to be so conducted as to safeguard the faithful against inaccuracies, illusions and mistakes of judgment that result from recoil against the discipline of Christian living and the allurements of arbitrary interpretation. It is evident that the priest as he conducts instruction classes or preaches should endeavor to give full and clear explanations of elementary terms and corresponding experiences from time to time. In doing this it is advisable to keep in mind not only doctrine but also life. The way that the faithful feel, think and judge in their spiritual life, conditions their actual understanding of spiritual truth as it affects behavior. Explanation of temptation, for instance, should be so shaped that each hearer is enabled to understand his own particular temptations and meet them with adequate strength.

One of the most significant terms in the whole range of spiritual life is duty. It sums up a most varied range of experiences and of demands for obedience that penetrates all

[1] See THE ECCLESIASTICAL REVIEW, November, 1930, where the subject is treated from a different standpoint.

spiritual life whatsoever. On this account the preacher who endeavors to instruct the faithful as to the meaning of the term, its place in Christian thought and its entire rôle in Christian living, does much to support the efforts of those who place a sense of duty as guide through the maze of life. One series of suggestions will be offered in these pages showing how this task might be undertaken occasionally with the promise of good effect. Whether the work be done in the manner indicated or in any other way is of secondary importance. That it be done in some way is advisable on account of the central place of duty in the structure of Christian character.

I.

Traditionally our Christian teaching sets forth duties toward God, toward self and others as main elements in spiritual life. Emphasis upon duty in these three directions is found constantly in the teaching of our Divine Lord. One notices relatively little insistence there on one's rights. Perhaps our natural inclination to insist upon rights is strong enough to take fairly good care of them. But the rights of others create duties in us and we are always conscious of a certain reluctance in doing our duty because it involves the surrender of our own ease, unselfish effort and recognition of the claims of others upon our sympathy and behavior. If we keep in mind the sanctioned supremacy of duty on the one hand, and our inclination to minimize or evade it on the other hand, we see how necessary it is to do everything possible to promote the understanding of the concept of duty and the form of its claims upon our constant solicitude. A profound sense of duty is the first promise of spiritual loyalty; and when Divine grace supports that strength, the happiest results may be expected. The preacher does well to explain Christian duties in detail as they are associated with one's station in life. Does he not do more to impart strength and promote confidence if he offers now and then wider explanations of duty in itself; if he calls attention to its general rôle in life, to the high spiritual sanction of it and to the intangible compensations for the doing of it which are in the keeping of God?

II.

Duty may be looked upon as a minor revelation of the will of God. Viewed from this standpoint it takes on a singularly effective appeal. We meet many Christians who tell us that they would never hesitate in obedience to the will of God if that Divine will were clearly understood. If an angel were to come in visible form and say to one, "I am sent by God to tell you that He wishes you to do thus and so, here and now," probably not one believer in a hundred would refuse obedience. That obedience would be given with a promptness and joy that would make reluctance all but unthinkable. Now in effect a duty clearly perceived is practically a revelation of the will of God. When it is understood in this way, we meet the ideal condition so beautifully described by Newman: "The perfect Christian state is one in which our duty and our pleasure are the same; when that which is right and true is natural to us and in which God's service is perfect freedom." Perhaps it is reserved to few to attain to this perfect Christian state. Nevertheless it should be held before the mind as a working ideal from which direction, measure and value are derived for the guidance of all behavior. When our Christian duty and our pleasure are identical, nature and grace give certainty and strength to our steps toward the eternal hills where God dwells. *Quemque sua trahit voluptas.*

Failure to understand duty in this larger supernatural sense exposes us to disobedience or to reluctant obedience, or to the minimizing of obligation that is characteristic when selfishness betrays us into easy ways. The benedictions of loyalty to the will of God which are spread across the lives of His faithful children are reserved to those who see duty of whatsoever kind as a revelation of His will.

The duties of parents toward children and of children toward parents are unquestionably minor revelations of the Divine will. They indicate what God wishes in given circumstances. The duties of justice and charity between employers and laborers are likewise manifestations of the will of God. Duties of physicians, attorneys, business men, judges, law makers and executives, all of whom are presumably faithful children of the Church, are duties of one's station in life to which Moral Theology gives constant attention. And all such

theological teaching is directed toward the interpretation of the Divine will in particular social relations. From the standpoint of faith there is a Divine plan in life. And that Divine plan represents the will of God in particular situations. All social life has a spiritual quality and its obligations are reënforced by spiritual sanctions. It does not appear to be extreme, therefore, to present to the faithful in the course of instruction or preaching the thought that a duty clearly perceived is in effect a minor revelation of God's will.

Generous fidelity to duty makes the Christian family, government, orderly industry, education and organized religion, possible. Neglect of duty or defiance of it endangers every one of these stable social forms. Behind the whole range of particular duties associated with particular stations in life there is a larger vision of duty in itself as a "disguised imperative" whose purpose it is to make the Divine will the law of all behavior.

When this large concept is established, one is prepared to perform one's duty without counting the cost. It would be no service to spiritual truth to pretend that the performance of it is an easy thing. Only too often it calls for a form of heroism that involves the highest degree of courage and strength. The renunciations of preference that are involved in faithful obedience to a sense of duty call for the help of Divine grace as a supplement to natural strength. It is from faith that we gain insight into the intangible compensations that await those whose courage and prayer make them equal to the demands of the will of God. Nothing is more inspiring to a qualified observer of life than to find quiet heroism in the performance of duty among men, women and little children to whom many of the privileges of culture have been denied. Wise instruction of pastors, careful home training and gifts of grace for which we cannot account, impart to such, a spiritual vision and quality of moral strength that lift them to high levels of spiritual life. They then find duty and pleasure identical because the former is seen as the will of God and the latter is a compensation that comes to them without delay. It is such who find their peace, as Dante says, in the Divine will.

III.

A duty may be looked upon as a form of salutary self-discipline that protects us against the delusions and tricks of selfishness. Since this selfishness is a constant factor in all life and a perpetual menace to spiritual integrity, the need of self-discipline is fundamental in Christian living. We wish naturally to have our own way, to reduce renunciation to a minimum, to seek our pleasure undisturbed, to escape effort and to follow whims unthinking. This is a truth that all observation and reasonable self-knowledge set before us constantly. One can hardly expect to obey the ideals of Christian life without systematic self-discipline. Duty is one of its most admirable forms. It is difficult to overstate the advantage to spiritual life when this point of view is taken. This self-discipline is, of course, not the chief aspect of duty. It is a by-product. The only worthy interpretation of duty represents it as the will of God. But obedience to the Divine will furnishes so many opportunities for renunciation and discipline that one may well keep them in mind in the course of spiritual experience.

When duties forbid laziness to which we are inclined, and call for effort or renunciation that is not to our liking, obedience is a form of self-conquest worthy of our better selves. The duties that are imposed upon us are, therefore, opportunities for self-discipline to which no right-minded Christian should remain indifferent. Every intelligent person recognizes the dangers of self-deception and the allurements of ease. We sometimes meet an apparent willingness to practise self-discipline, but the subtleties of self-deception contrive excuses against which we are not always on guard. We may choose forms of penance in spiritual life and sometimes they are severe. But if such practices are found associated with neglect of evident duties it would seem to be the part of spiritual wisdom to give proper attention to duty before going beyond it for any reason whatsoever. Fasting or forms of abstinence from pleasure are certainly highly approved in Christian life. But such self-discipline found in one who does not pay debts or is recreant to specific obligations of charity or justice contribute little to the spiritual beauty of life. Until the discipline that duties create is accepted faith-

fully, the claims of other forms of self-conquest lose much of their force. The writer who remarked that the philanthropist loves humanity and is mean to his wife and children gave striking expression to this truth.

It would be no service to Christian standards of living to pretend that self-discipline is easy or that Christian ideals can be served without determined and sustained effort. So long as lack of adequate self-knowledge leaves one unacquainted with the subtle dangers of undisciplined life, the demands of spiritual welfare will be in large measure thwarted. If we may readily find in fidelity to duty abundant opportunities for self-discipline, not until this quality of it is achieved should we practise other forms. The fact that the dangers of self-indulgence and dislike of spiritual self-control are constant factors in life, makes self-discipline a constant necessity. Every mature Christian character should recognize the more or less exact place that it occupies in his life. There are many forms of self-discipline that are optional. But the discipline that is associated with clearly perceived duty calling for self-control and effort, is not optional. It is imperative. There are substitutes for fasting and abstinence as forms of self-discipline when the substitution is warranted. But there are no substitutes for the discipline associated with the performance of an exacting and evident duty. Circumstances may excuse a father from fasting, but nothing can excuse him from doing his duty to his family. If this involves a large measure of self-discipline, he gains all of the spiritual advantages of it as he performs his duty. We are not consulted when our duties are formulated. They offer sure escape from self-delusion and chart the pathway to correspondence with the Divine plan of personal and social life.

IV.

Duty may be looked upon as a significant contribution to social and spiritual life. In doing it we give and we are blessed in the giving. The thought of self is set aside and the feeling that we contribute to the happiness and welfare of others takes ascendancy. This truth makes particular appeal to those who have natural sympathy and imagination. The consciousness of helping any great noble work is always a

source of power in generous natures. Fidelity to duty is literally service that lacks no quality of spiritual excellence. We do noble things and we are ennobled in the doing.

Parents who observe their duties with intelligent loyalty make a superb contribution to family and social life. Public officials, employers, laboring men, owners of wealth and priests themselves who cherish a noble sense of duty and obey it, do more to strengthen the fiber of social life and to vindicate Christian ideals than any human wisdom can measure. The devastation that is spread over the continental surfaces of life because of neglect of duty awaits the historian who can interpret its horrors with adequate power. The dignity of personal life is largely in its obligations and there can be no safety for civilization so long as indifference to duty prevails.

An analogy that will be readily understood is at hand. The improvement and care of streets, the lighting of a city, the protection of health, food and water, the safeguarding of life and property by the police, the suppression of crime, the safety of homes and of innocence, collective provision for culture and social progress, are made possible by the public treasury toward which all taxes flow. Those who refuse to pay their taxes withhold their support from the very structure of social life and from the safety and happiness of citizens. Now ordinarily citizens love dividends and dislike taxes. Our rights are sociological dividends that flow to us out of social life and we are fond of them. Our duties are sociological and spiritual taxes that we should pay into the common treasury of social life for its moral and spiritual support. Duty dodgers hurt life, as tax dodgers hurt it. But they who do their duty contribute nobly to social and spiritual integrity in a way that is taken into account in the records of Almighty God. When the selfish advantages sought by neglecting duty are set over against the nobler interpretation of it in the plan of God, the former can but invite our scorn, while the later stimulates noble conduct, high courage and splendid vision.

The father who neglects his duty toward his family as he seeks his own pleasure, has no adequate understanding of the spiritual integrity of home life and its significance to society. The public official who accepts a bribe, sets his miserable in-

come above the great service that he is called upon to render to our social institutions. The employer who relentlessly seeks profit from labor and recognizes no high obligations of justice, patriotism or charity, draws an indictment of the social system that serves his selfish advantage and furnishes strength to the radicalism that would overthrow it. The Christian who recognizes none of the obligations of good example set forth with compelling authority in Christian teaching, spreads the poison of evil in many lives and ministers directly to their destruction.

One of the paradoxes of life is found in the fact that many will excuse neglect of some duties because of other duties that are well done. But Christion ideals permit no such trifling with the sanctity of our obligations. It is only when the claims of all duties are respected, whether or not we like them, that one attains to integrity of Christian character. The man who says, "I may drink too much, but I pay good wages to my working men," is rather low on the ladder of perfection.

Although these pages are intended to suggest ways in which larger interpretations of duty may be set before the faithful by the priest in his instructions and sermons, it is possible that he can improve his own spiritual life by interpreting his own duties in a way something like that which has been adopted here. The exalted character of the priesthood, the tremendous influence over the lives of others of which the pastor is the trustee, his training, graces and opportunities invest him with singular distinction as guide of souls. He is intended to be not only the interpreter of spiritual truth but also a commanding illustration of its power in transforming life. Priestly duties are minor revelations of the will of God in respect not only of personal life but also of the lives of others committed to pastor's care. The duties of zeal, of good example, of tender care of the sick and the poor, of little children as well as adults, of the interests of the Church, are expressions of the will of God that give authority and direction and duty to priestly office. The obligation of the priest to conquer self, to hold the easy seductions of selfishness in check and to reconstruct his personal life on the Divine plan, are opportunities for self-discipline to which no worthy priest can wish to remain indifferent. And no one can measure the contribution made

by the ideal priest whose sense of duty proclaims his worth, to the happiness and strength of the faithful, to the vindication of the claims of the Church and to the general enrichment of community life.

V.

The problem of interpreting duty as a fundamental element in Christian life is rather simple, so long as attention is confined to considerations like those that have just been suggested. But more than this must be attempted if the priest is to perform his own duty well as the guide of souls. Life is so complicated that it is often extremely difficult to discover just what one's duty is in given circumstances. Every priest should be on guard against hasty judgment, inadequate information and impulsive advice when direction is sought by those who are eager to do their duty when it can be determined. One hears occasionally of priests who have given advice that better understanding of a situation would have made impossible. Even when a priest has neglected no effort or information that might point the way to wisdom, he will find his prudence taxed to the limit in reaching a decision. Questions relating to vocation, marriage, parental duty, or the obligations of professional men, are frequently so involved that any decision may seem to be a mistake. But after all we must deal with our limitations and trust the providence of God when we have done our best. The thoughtful priest will find himself frequently in a dilemma as he attempts to understand his own duty in many relations. This again is a condition with which we must be patient. There are perhaps some suggestions that might be offered for what they are worth in dealing with the conflicts and uncertainties that harass one constantly.

Certain presumptions may be of assistance, but like all presumptions they should give way when facts deprive them of their force. Thus, for instance, if there is question of the determining of a vocation to the religious life, the presumption is against it if the step is at all doubtful. In other words, unless a vocation is almost self-evident, the presumption is against it. If the considerations for and against it are evenly balanced, there is probably no duty to enter the religious life. The burden of proof is on the vocation. If there is question

of separation of husband and wife or the removal of children from the care of their parents, the presumption favors family integrity. It is against separation. Yet if the facts are compelling, the presumption yields and the step may be taken. If the pastor himself is in doubt as to his duty toward a sinner, the presumption favors gentleness, and the positive need of severity should be shown before resort to it is taken. If the pastor feels that he has been gravely offended by a member of his congregation, every presumption favors forgiveness and kindness. Yet there may be cases when other measures will be found advisable.

A second suggestion may be ventured without overmuch confidence in its value. When there is doubt as to an obligation, it is more prudent to lean toward a decision against one's own preference, on account of the dangers of self-deception. In any case the attitude should be tried with impersonal honesty. Fewer mistakes will be made in this way than those to be expected from a hurried interpretation of duty in favor of oneself.

It is long outlooks and wide views that enable one to see one's place in the world. It is only when duty is seen in its superb rôle as the messenger of God that we gain the wisdom that consecrates us to it. Every duty nobly done is a portion of work entrusted to us in the mysterious course of human life. When we associate our doing of it with the unfolding plans of God, we know the strength and feel the conpensations assured to His faithful children.

WILLIAM J. KERBY.

Analecta

ENCYCLICAL LETTER OF POPE PIUS XI.

On Unemployment and Relief.

Venerable Brethren:

A new plague menaces, indeed already afflicts, a great portion of the flock entrusted to our care, striking more cruelly the less strong though the more strongly loved—the children, the humble, and less monied, the workers and the proletariat.

We refer to the grave pecuniary embarrassment, the financial crisis, which has descended upon every people and with steady and frightening progress is bringing unemployment to every land.

We see great multitudes of honorable, willing workers forced to idleness and reduced, with their families, to extreme indigence; workers who desire nothing better than to earn with the sweat of their brow, as the Divine mandate teaches, the daily bread which they beg each morning of their Lord.

Their cries of distress move our paternal heart and make us repeat with like tenderness the words which went forth from the most loving Heart of the Divine Master as He beheld the crowd faint with hunger: " Misereor super turbam "—" I have compassion on the multitude."

With particular commiseration, however, are we moved to pity at the enormous number of children, most innocent victims of this sad state of affairs. " The little ones have asked for

bread, and there was none to break it unto them." In the squalor of misery they are condemned to see fade from their lives the joy and the happiness which these ingenuous little souls seek to find about them.

Now winter approaches, and with it the long succession of suffering and privations which the cold season brings especially to the poor and to the helpless young.

Most serious of all, however, is this steady aggravation of the plague of unemployment to which we have made reference. The want of so many families and of their children, if not provided for, threatens to push them—which may God avert—to the point of exasperation.

Our fatherly heart has thought with trepidation on all of this, and, as our predecessors have done on similar occasions—in particular, our immediate predecessor, Benedict XV of holy memory—we raise our voice and address our appeal to all who possess a sense of faith and of Christian love; an appeal for what may almost be termed a crusade of charity and relief.

Such a crusade, while it will provide assistance to the body, will give likewise comfort and aid to the soul, creating again a serene confidence, disencumbering the mind of those ugly thoughts which misery is accustomed to implant in men's bosoms. It will quench the flames of rancor and of the passions which rend men, and will awaken and sustain the fires of love and concord and the strong and noble bonds of individual and social peace and prosperity.

It is therefore to a crusade of mercy and love, and unquestionably of sacrifice as well, that we call all, sons of the one Father, members of the one and same great family, God's family, and hence all participants, as children in the same family, of the joy and prosperity and of the sorrow and adversity to which our brothers fall lot.

To this crusade we call all as to a sacred duty, a duty rooted in that commandment so distinctly peculiar to the evangelical law and proclaimed by Jesus Christ as His first and greatest commandment—indeed a compendium and synthesis of all the others—the commandment of charity.

It was this commandment to which our predecessors of happy memory appealed repeatedly with like purpose in the days of hatreds and bitter war. We invoke this most beauti-

ful of commandments now, not merely as the supreme and all-embracing duty according to Christian law, but rather as the high and sublime ideal of all souls which are generous-spirited and more finely keyed to nobleness and Christian perfection.

We do not feel it necessary to insist on this with many words, for it seems so evident that this generosity of heart alone, this fervor alone of Christian souls with their holy impetus toward dedication and sacrifice for the salvation of their brethren, notably for those most needy and those exciting most compassion, as do the throngs of innocent children, will succeed in overcoming by force of unanimous concord the grave difficulties of the present hour.

And since the unbridled race for armaments is on the one hand the effect of the rivalry among nations and on the other the cause of the withdrawal of enormous sums from the public wealth, and hence not the smallest of contributing factors to the current extraordinary crisis, we can not refrain from renewing on this subject the wise admonitions of our predecessors which thus far have not been heard.

We exhort you all, Venerable Brethren, that with all the means at your disposal, both by preaching and by the press, you seek to illumine minds and open hearts on this matter, according to the solid dictates of right reason and of the Christian law.

The thought occurs to us to propose that each of you act as the point of union for the charity and generosity of your faithful and the center of distribution for the relief offered by them.

However, if in some dioceses it seems more opportune, we see no difficulty in giving the leadership to the respective pastors or to some charitable institution of proven efficiency or of your special confidence.

We have exhorted you to use all means at your disposal—prayer, preaching, the press. But we wish to be the first to call to your faithful, begging them in *visceribus Christi* to respond with generous charity to your appeal, following you in all that you propose after you have acquainted them with this our Apostolic Letter.

Since, however, human force without Divine aid will never suffice to gain our purpose, let us lift on high fervent prayers

to the Giver of every gift that in His infinite mercy He may shorten this period of tribulation.

In the name of all our brothers who suffer, let us repeat more fervently than ever the prayer which Christ Himself has taught us, " Give us this day our daily bread."

We counsel all to recall, for their encouragement and comfort, that the Divine Redeemer will count as done unto Himself whatever we may do for His poor (Matt. 25:40), and that, according to His other consoling words, whosoever shall receive little ones in His Name has as much as received Him (Matt. 17:10).

The feast which the Church celebrates to-day, then, recalls, as if to give conclusion to our exhortation, the touching words of Jesus, who, in the expression of St. John Chrysostom, after erecting impregnable walls for the protection of the souls of children, added the warning: " See that you dispise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father who is in heaven."

It will be these angels who, in heaven, will present to the Lord the acts of charity compelled by generous hearts in aid of children. They likewise will obtain most copious blessings for those who have taken to heart this sacred cause.

Further, approaching as we are the feast of Christ the King, whose reign and whose peace we have sought to promote since the beginning of our pontificate, it seems to us very opportune to propose that, as preparation for it, solemn triduums be held in every parish church to implore God to spread abroad thoughts of peace and its gifts.

In augury of this we impart the Apostolic Benediction to you, Venerable Brethren, and to all who answer our paternal appeal.

PIUS PP. XI.

2 October, 1931, Feast of the Guardian Angels.

CONSTITUTIO APOSTOLICA

LACUS SALSI ET SACRAMENTENSIS DISMEMBRATIONIS ET ERECTIONIS NOVAE DIOECESIS RENENSIS

PIUS EPISCOPUS

SERVUS SERVORUM DEI

Pastoris aeterni vices, licet immerito, in terris gerentes, universo dominico gregi ea omnia subsidia comparare debemus quae ad ipsius spirituale bonum necessaria videntur. Ad hoc autem assequendum valde prodest recta Ecclesiarum circumscriptio, temporum et locorum adiunctis aptius respondens. Novae propterea sunt erigendae dioeceses, ubique id vel aucto fidelium numerò, vel territorii vastitate, vel aliis iustis causis requiratur. Cum itaque regio seu status *Nevada* in Foederatis Americae Septentrionalis Statibus, cuius pars ad dioecesim Lacus Salsi, pars ad dioecesim Sacramentensem hucusque pertinet, nimis pateat, novam ibi erigere dioecesim statuimus, ut eius ecclesiastico regimini melius consulatur. Quapropter, praehabito voto uniuscuiusque dioecesis Ordinarii atque venerabilis fratris Petri Fumasoni-Biondi, Archiepiscopi titularis Docleaensis, Apostolici in Statibus Foederatis Americae Septentrionalis Delegati, atque suppleto quorum interest vel eorum qui sua interesse praesumant consensu, de apostolicae potestatis plenitudine a territorio praefatarum dioecesium Lacus Salsi et Sacramentensis quae sequuntur partes, universum Statum *Nevada* efformantes, avellimus et separamus, videlicet: e dioecesi Lacus Salsi partem quae comprehendit districtus seu comitatus *Clark, Elko, Eureka, Lander, Lincoln, Nye et White Pine;* et a dioecesi Sacramentensi partem quae continet districtus seu comitatus *Churchill, Douglas, Esmeralda, Humboldt, Lyon, Mineral, Ormsby, Story* et *Washoe.* Ex iis comitatibus novam ac distinctam dioecesim erigimus, *Renensem* a civitate " Reno " nuncupandam, qua in urbe sedem episcopalem figimus, ac ei propterea concedimus iura ac privilegia quibus ceterae episcopales civitates gaudent. Paroecialem vero ecclesiam Deo in honorem S. Thomae Aquinatis dicatam in ipsa urbe " Reno " exstantem ad Ecclesiae cathedralis gradum et dignitatem sub eodem titulo evehimus, eique idcirco eiusque pro tempore Episcopis iura omnia, privilegia, insignia, favores et gratias tribuimus, quibus ceterae cathedrales Ecclesiae earumque Praesules in Foederatis Americae Septentrionalis

Statibus ex iure communi vel legitima consuetudine pollent, eisque onera omnia et obligationes imponimus quibus cathedrales Ecclesiae earumque Antistites adstringuntur. Novam cathedralem Ecclesiam *Renensem* suffraganeam constituimus metropolitanae Ecclesiae S. Francisci in California, eiusque pro tempore Episcopos metropolitico iuri eiusdem S. Francisci Ecclesiae Archiepiscopi subiicimus. Cum autem temporum adiuncta haud permittant quominus in nova hac dioecesi canonicorum Capitulum modo instituatur, indulgemus ut interim, loco canonicorum, ad tramitem iuris, dioecesani Consultores eligantur. Mandamus insuper ut quam primum fieri poterit, saltem parvum Seminarium dioecesanum, iuxta Codicis praescripta et normas a Sacra Congregatione de Seminariis et Studiorum Universitatibus traditas, in dioecesi instituatur. Quod vero attinet ad huius dioecesis regimen et administrationem, ad Vicarii Capitularis seu Administratoris, sede vacante, electionem, ad clericorum et fidelium iura et onera aliaque huiusmodi, servanda iubemus quae sacri canones praescribunt. Quod autem ad clerum praecipue pertinet, statuimus ut simul ac huius erectio dioecesis exsecutioni mandata fuerit, eo ipso clerici omnes censeantur adscripti dioecesi illi in cuius territorio legitime exstant. Episcopalem mensam novae constituent curiae emolumenta et ceterae oblationes quae a fidelibus, in quorum bonum ipsa erecta est, praeberi solent. Ordinariorum insuper dioecesium, a quibus Renensis originem trahit, erit curare ut omnia documenta et acta, quae novam hanc dioecesim respiciunt, quam primum fieri poterit a praefatarum dioecesium cancellariis extrahantur et cancellariae novae dioecesis tradantur ut in eius archivo religiose serventur. Nobis denique et Sedi Apostolicae facultatem reservamus novam decernendi Renensis dioecesis dismembrationem, quoties id in Domino expedire visum fuerit. Quibus omnibus ut supra dispositis, ad eadem omnia exsecutioni mandanda deputamus praefatum venerabilem fratrem Petrum Fumasoni-Biondi, Archiepiscopum titularem Docleaensem, in Foederatis Americae Septentrionalis Statibus Apostolicum Delegatum, eique propterea tribuimus necessarias et opportunas facultates etiam subdelegandi ad effectum de quo agitur quemlibet virum in ecclesiastica dignitate vel officio constitutum nec non definitive pronunciandi super quacumque oppositione in exsecutionis actu quomodolibet oritura, iniuncto eidem exsecutori onere ad

Sacram Congregationem Consistorialem infra sex menses ab his Litteris acceptis computandos authenticum exemplar mittendi peractae exsecutionis actus. Praesentes autem Litteras et in eis contenta quaecumque etiam ex eo quod quilibet quorum interest, vel sua interesse praesumant, auditi non fuerint ac praemissis non consenserint, etiam si expressa et individua mentione digni sint, nullo unquam tempore de subreptionis, vel obreptionis aut nullitatis vitio seu intentionis Nostrae, vel quolibet alio, licet substantiali et inexcogitato, defectu notari, impugnari, vel in controversiam vocari posse; sed eas tamquam ex certa scientia ac potestatis plenitudine factas et emanatas perpetuo validas exsistere ac fore, suosque plenos et integros effectus sortiri et obtinere, atque ab omnibus ad quos spectat inviolabiliter observari debere, et si secus super his a quocumque, quavis auctoritate, scienter vel ignoranter contigerit attentari, irritum prorsus et inane esse et fore volumus ac decernimus. Volumus quoque ut harum Litterarum transumptis, etiam impressis, manu tamen alicuius notarii publici subscriptis ac sigillo alicuius viri in ecclesiastica dignitate vel officio constituti munitis, eadem prorsus tribuatur fides quae ipsis hisce Litteris tribueretur si exhibitae vel ostensae forent. Non obstantibus, quatenus opus sit, regulis in synodalibus, provincialibus, generalibus universalibusque Conciliis editis, specialibus vel generalibus constitutionibus et ordinationibus apostolicis, et quibusvis aliis Romanorum Pontificum, Praedecessorum Nostrorum, dispositionibus, ceterisque contrariis quibuscumque. Nemini autem quae hisce Litteris Nostris dismembrationis, assignationis, erectionis, concessionis, statuti, derogationis, mandati et voluntatis Nostrae decreta sunt, infrigere vel eis contrare liceat. Si quis vero, ausu temerario, hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli, Apostolorum, eius, se noverit incursurum.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo trigesimo primo, die vigesima septima mensis Martii, Pontificatus Nostri anno decimo.

FR. ANDREAS CARD. FRÜHWIRTH,
Cancellarius S. R. E.

FR. RAPHAËL C. CARD. ROSSI,
S. Cong. Consist. Secretarius.

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

17 August, 1931: His Eminence Cardinal Hayes, Archbishop of New York, Member of the Sacred Congregation for the Oriental Church.

30 March, 1931: The Most Rev. Edward A. Mooney, Titular Archbishop of Irenopolis (Isauria), Apostolic Delegate to Japan.

Assistant Bishops at the Pontifical Throne:

30 May, 1931: The Right Rev. Joseph Henry Conroy, D.D., Bishop of Ogbensburg, and the Right Rev. Emmanuel B. Ledvina, D.D., Bishop of Corpus Christi.

Protonotaries Apostolic ad instar participantium:

27 March, 1931: Monsignor David J. Hickey, of the Diocese of Brooklyn.

28 May: Monsignor Canon William Henry Brown, of the Diocese of Hexham and Newcastle.

29 May: Monsignor Edward A. Kelly, of the Diocese of Galveston.

Domestic Prelates of His Holiness:

26 March, 1931: Monsignors John W. Hauptman, Andrew F. Klarmann, John J. Oppel, John B. Gorman, Joseph V. S. McClancy, Francis O. Siegelack and John R. McCoy, of the Diocese of Brooklyn.

8 April: Monsignors Bernard J. McKernan, Joseph A. Pompeney and Godfrey Birrenbach, of the Diocese of Wichita.

20 May: Monsignor John M. Smoulter, of the Diocese of Scranton.

29 May: Monsignors John Gleissner, Jacob Schnetzer and Joseph Pelnar, of the Diocese of Galveston.

5 June: Monsignors John Waters and Michael Canon Cronin, of the Archdiocese of Dublin, Ireland.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS XI, on unemployment and the relief of suffering, in which the Sovereign Pontiff exhorts Bishops throughout the world to a crusade of charity, through prayer, the pulpit and the press. It is opportune, the Encyclical says, to hold solemn triduums in every parish, on the occasion of the Feast of Christ the King, "to implore God to spread abroad thoughts of peace and its gifts".

APOSTOLIC CONSTITUTION establishes the new Diocese of Reno, covering the State of Nevada. Part of this new diocese belonged to the diocese of Salt Lake City and part to the diocese of Sacramento.

ROMAN CURIA announces officially some recent pontifical appointments.

AN IMPRESSIVE ASPECT OF THE CATHOLIC UNIVERSITY OF AMERICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

The average parish priest is quite familiar with the emotional appeals which are effective in securing funds for his parish. People, ordinarily, are interested most of all in the salvation of their own souls, which, as the more enlightened know, is to be obtained largely through charity to others. The parish school is a cause which elicits enthusiasm and sacrifice from the average congregation. The support of the Holy Father is another service which gladdens the heart of the average Catholic. Missionary appeals of any kind whatsoever are generally greeted with kindly consideration. Few, however, of our Catholic laity are aware of the fact that in

supporting the Catholic University of America, established by the Holy Father primarily to benefit their own parish schools, high schools and colleges, they are contributing to the support of the greatest missionary center in the New World, and probably in the whole world, if we except Rome.

There are, at present, on the campus of the University, thirty-two religious orders of men which have established houses for the training of their students. Religious orders have ever been called upon to be the "shock troops" of the army of Christ, to do the pioneer work, lay the ground and prepare the way for the regular or diocesan clergy.

Upon the Catholic University of America then devolves the task of preparing these hundreds of young men and missionary sisters who are to go to all parts of the world to bear the message of Christ.

Space will not permit here an accurate statement of missionary work accomplished by the alumni of the Catholic University. Located on the University Campus are the houses of study for the young men who are to carry the burden of Christ's work in India, the Bengalese Mission Society of the Holy Cross Order, and a house of study of the American Foreign Mission of Maryknoll. On the University Campus too is the house of the Oblates of Mary, an order which has done magnificent missionary work, whose men enable the Oblate Bishop of North Pole territory to continue his work and carry the message even down to South Africa where Catholic University alumni are also laboring.

The Paulist Order, one of the first to establish itself at the Catholic University, bears witness to the fact that practically all of its missionaries have received their training at the Catholic University of America. This Order has not only done a great deal of the missionary work for non-Catholics in this country, but has conducted the Apostolic Mission House where the genius of Father Elliott and his confrères is perpetuated through a missionary training course.

One would find it difficult to count the number of Dominicans, Franciscans, Marists, Benedictines, who have received their education at the Catholic University, and who are devoting themselves exclusively to missionary work. Only last year, St. Joseph's Seminary, the house of study of the Josephite

Fathers, brought sixty zealous young missionaries to the University, to be equipped with the training necessary to carry the message of the Gospel to the millions of colored Americans who know not Christ. Other houses whose men have in large numbers gone into the missionary field after receiving their education at the University are the Atonement Seminary of the Holy Ghost, Augustinian College, Capuchin College, the Carmelite Fathers' College, Casa Santa Maria, Chaminade Institute, Claretian College, College of the Holy Land, College of the Discalced Carmelite Fathers, Holy Cross College, Holy Name College, Holy Trinity Missionary Cenacle, Immaculate Conception College, Marian House of Studies, Marianist House of Studies, Oblates of St. Francis de Sales, Oblates Scholasticate, Pallotine House of Studies, Redemptorist College, St. Anselm's Priory, St. Bonaventure's Convent, Salvatorian Scholasticate, Sulpician Seminary, Viatorian Seminary, and the Xaverian and Christian Brothers.

Moreover, at the Sisters' College have been trained representatives of over sixty religious orders. The great majority of these have not gone into foreign missions, but they have helped to make possible the whole missionary effort, and particularly the achievement of the Catholic Students Mission Crusade.

In a word, the Catholic University of America is a missionary training center from which men and women have gone into all parts of the world.

There is something that touches the heart in the picture of the missionary who is devoting himself or herself to teaching the young Chinese or Africans; or of the hospital Sister who shows the ignorant that dirt and charms do not cure disease; or of the heroic figures who along the foreign frontiers have lifted whole peoples out of idolatry, degradation, filth, sickness, vice, devil worship. Because we are so inspired with this sight of unselfish lives in the world to-day, of the glorious company of apostolic men and holy women who leave home, country, ambition, earthly success and comfort, to be living examples of Christ, we are moved to supply many of the resources necessary for successful missionary achievements. In the list of these resources not the least important is familiarity with the sciences, both sacred and profane, such as the

Catholic University aims to give. Even in some of the so-called uncivilized countries, such countries as China, for example, the missionary who has University training is able to exert greater power and to make contacts with intellectual leaders who are reached through a similarity of intellectual tastes.

It would be no exaggeration to say that over a thousand alumni of the Catholic University are doing missionary work. Those who make possible the continuance and development of America's national Catholic University should realize that they are promoting a missionary endeavor. Of course, in the wider sense of the term, all those Catholic University alumni are missionaries who have gone into our parish or high schools, or into our college work.

While it is true that the Catholic University has done a great deal to train missionaries, the authorities at the University are not at all satisfied that the missionary students are receiving all the advantages that the University should supply. For this reason, the Bishops of the United States have been, or are being, assembled in Regional Conferences to insure that a stronger faculty, improved library facilities, a greater laboratory equipment, and a University of authoritative standing in every branch of study may be at the service of those heroic youth who are willing to devote themselves to the missions and who will be aided by a rich background of learning, science and seasoned educational methods.

While the Catholic University does not expect from its missionary alumni any save prayerful assistance, it does expect and it has received a fund of information that is invaluable in certain fields of study. Many of the peoples among whom these missionaries have worked are ancient races with culture and traditions which go back of the Christian era. Through the efforts of the Rev. Doctor John M. Cooper, Professor of Anthropology at the Catholic University of America, the Catholic Anthropological Association was organized, and the invaluable first-hand information of the missionaries is being coördinated to dissipate many of the fallacious assumptions which have tended to undermine supernatural religion in American schools. In other words, the Catholic missionary is in a position where, if he has a taste for research,

he may raise by his own learning both the unfortunate pagan and the not less unfortunate American who, beguiled by half truths, questions revealed religion. Other scholarly achievements of our missionaries are seen in collections of copies of the Catechism of Koreans, Japanese, Indians, and Eskimos. Some of the most valuable manuscripts in the library of the Catholic University has veen secured through missionaries. Thus Catholic influence is spread, even in this land, by a cultured missionary army.

The day has passed when we may be content if the missionary is equipped merely with theological training, a sense of piety and an ardent zeal. Such devoted minds must also be enriched with specialized training. For that reason, the Catholic University plans to develop various courses in missionology, in the languages, in the study of pagan culture, so that learning may be the handmaid of zeal.

A very successful and wise pastor was once asked what he would do if he were sent to a poor parish to increase its revenues: "The first thing that I would do," he said, "would be to take steps to support the missions." It has ever been a primary concern of the Catholic University that its clerical alumni be properly equipped for their heroic labors. If we investigate the rise and prestige and resources of such universities as Harvard, or Yale, or Cornell, we will see that development has been due largely to the sons of Harvard, or the sons of sons of Harvard, or the sons of Yale or of Cornell. The Catholic University of America may never expect temporal riches from graduates who are in the missions; but it does expect a bequest of prayers which may aid in kindling the generosity of others to make the Catholic University of America what the name really implies—a University that will be the center of Catholic action and of Catholic life not only in this country but wherever minds are hungry for the knowledge and love of Christ.

Is it too much to hope that as the bands of alumni and alumnae who are missionaries increase from year to year, that the benefactors who make possible their training at the Catholic University may also increase from year to year?

ALUMNUS.

BEQUESTS FOR MASSES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I was interested but not convinced by an answer given in the May number of the REVIEW about dispositions of Masses for the dead. I have been strongly urged, and indeed I felt constrained to make known to the REVIEW some personal experiences.

Some years ago when I was pastor of a large congregation, I received a bequest for Masses. The executor informed me that I would discharge my obligation by offering a few Masses. It is so easy to be generous with other people's money. I informed the executor that a Mass would be said for every stipend received. Several years ago a venerable priest of my diocese died and after making some other provisions of his estate he bequeathed the residue to the bishop for Masses for his intention. He expressly stipulated that the Masses should be given to priests of poor parishes. The friends of the deceased priest informed me that it was his custom to offer high Masses and that they were quite certain it was the intention of the deceased that high Masses should be offered. Influenced, but not entirely convinced, by these considerations I gave two hundred Masses to priests in poor churches and made the offering a double ordinary stipend. Fearing that I might incur an obligation of justice, as the amount was considerable, about seven thousand dollars, I decided to refer the question to the Sacred Congregation at Rome. The Holy Office absolved me from all obligation in regard to the Masses which I had disposed of, but instructed me to have as many Masses offered as there were ordinary stipends in the balance.

The argument of the writer in the REVIEW, to me at least, does not appear urgent or convincing and in my opinion cannot be reconciled with the decision I have received from the Holy Office.

EPISCOPUS.

If we understand Episcopus correctly, he presents a case that differs altogether from that contemplated by the reply under question. It is easy to understand the Bishop's reluctance to abide by the first-named executor's generous sug-

gestion. But if in the second case the double stipend was given to priests who were to say Low Masses, that would be in clear contravention of canon 830. On the other hand, the reply in the Conferences takes the view that, when a very large sum is left for Masses, it may be presumed that the assigning of the sum according to the customary stipend for High Masses (with the provision that High Masses will be sung, according to the donor's intention) will fulfil the purpose of the donor.

IS CHAPLAIN'S PERMISSION TO HEAR CONFESSIONS OF PATIENTS NECESSARY?

Qu. For the hearing of confessions of the sick must a priest first obtain permission of the pastor of the place or of the chaplain of the hospital where the confessions are to be heard?

AQUINAS.

Resp. The right to hear confession is in no sense whatsoever a function reserved to the pastor of the place or to the chaplain of a hospital, school, academy, asylum, or other institution.[1]

It is true that the local Ordinary or the religious superior can put certain limits upon the permission to hear confessions, even though such restrictions would not affect the validity of the confession (cf. canon 878). But neither pastors nor chaplains enjoy any power of prohibiting a duly authorized priest from hearing confessions in the places committed to their charge.

Canon 905 grants the fullest liberty to every Catholic to go to an approved confessor even of a different rite, as he chooses. If this liberty is guaranteed even when the confessor and penitents belong to different rites, how much more is it true when they belong to the same rite?

All this holds, not only if the penitent is dying—in which case any priest, even if he is otherwise not at all authorized for

[1] There is at present no question of hearing Sisters' confessions, for which there are special regulations. Our correspondent is inquiring about the confessions of seculars and for practical reasons the present reply is restricted to their confessions. For the special extraordinary regulations for confessions of Sisters see "Occasional Confession of Sisters to Confessors of Their Choice", ECCLESIASTICAL REVIEW, LXXXII (1930), 301-307.

confessions may hear the dying person's confession, nor only when the penitent is confined to his bed by a serious sickness—but also if the penitent is quite well and in normal health.

No pastor or chaplain has any right to forbid or even take it amiss that another hear the confessions of those under his care. Far from resenting this as an intrusion into his domain, he ought to be willing to allow all those entrusted to him the fullest liberty of confession, as the Church does—in fact grant it to all the faithful. The most that the pastor or chaplain can ask is that the priest hearing the confession will issue a statement that the penitent has approached him as confessor, so that he will know that he can proceed to the administration of the other sacraments. Although the law permits any duly authorized priest to hear the confession of any of the faithful within the territory for which the priest has faculties, or any priest to hear the confession of the dying, still the administration of Viaticum and Extreme Unction is reserved to the pastor of the place or, if the hospital is withdrawn from the jurisdiction of the pastor, to its chaplain.

SHORT FORMULA AT BAPTISM OF CONVERTS.

Qu. May or should the short form of Baptism provided in the Ritual for the conditional baptism of converts be used also when absolute baptism is administered to an infidel convert, thus only substituting the absolute form for the conditional form?

Resp. Neither Canon 759 § 2 nor the *Roman Ritual*[1] allows the use of the short form of Baptism at the baptism of converts. They merely authorize the local Ordinary to permit *private baptism* for adult converts if they had been previously baptized in a non-Catholic sect and now are to be baptized conditionally because their previous non-Catholc baptism is doubtful.

The local Ordinary can permit the private baptism of converts only if they are to be baptized conditionally. If, however, they are to be baptized absolutely, either because they had never been baptized before or, if so, their previous baptism is certainly invalid, then the usual long form of Baptism for adults[2] must be followed and the local Ordinary cannot dis-

[1] Tit. II, c. 1, de Sacramento baptismi rite administrando, n. 28.

[2] *Rituale Romanum*, tit. II, c. 3, de baptismo adultorum.

pense from it. Neither the Code nor the recent quinquennial faculties empower our bishops to authorize their priests, when baptizing converts absolutely, to confer private baptism or to use the *Ordo Baptismi Parvulorum*. This latter could be permitted only by those bishops who have received the concession spoken of in the II Plenary Council of Baltimore, n. 243,[3] provided the extension of that concession still is in force.

ABLUTION OF FINGERS WHEN BINATING.

Qu. At the ablution of the fingers after Communion at the first Mass, when a priest is binating, Wapelhorst says, "admotò aquae vasculo, digitos lavet" (p. 96, No. 83, a). Does this mean that the priest should purify his fingers in the same ablution cup in which he purifies them when distributing Holy Communion outside of Mass, or must he use a different vessel when binating? If a different cup or vessel is to be used, should the server pour the water over the priest's fingers into the vessel, or should the water be placed in the vessel before the Mass?

Resp. The only rubric mentioned in the *Rituale Romanum* (Appendix de SS. Eucharistia) in regard to the purification of the fingers of a priest who intends to binate, is the short phrase reproduced by Wapelhorst: "Subinde admoto aquae vasculo digitos lavet dicens 'Corpus tuum', etc., et abstergat." The details are left entirely to the initiative and private interpretation of each priest. Therefore the celebrant who is to binate may, if he please, purify his fingers in the same ablution cup in which he purifies them after distributing Holy Communion. If he choose to use a different vessel, the server may pour the water over the priest's fingers into that vessel, or the water may be placed in the vessel before Mass.

Likewise, the rubric of the Ritual gives the option between different ways of disposing of that ablution and of the water with which the chalice has been purified (if the second Mass is to be said in another church): "Aqua e Calice demissa, pro rerum adjunctis, vel ad diem crastinum servetur . . . , vel gossypio aut stuppa absorpta comburatur, vel in sacrario, si sit, exsiccanda relinquatur, vel demittatur in piscinam."

[3] Cf. Instr. S. C. P. F., circa postulata a Patribus Concilii, January 24, 1868, IX—*Conc. Plen. Balt. II Acta et Decreta*, p. cxliv–cxlv.

INCENSING THE BLESSED SACRAMENT AT BENEDICTION.

Qu. What is the proper way of incensing the Blessed Sacrament at Benediction? Wapelhorst (p. 290, 188, 2) says: "incensat triplici tantum ductu cum duplici ictu." There has been much discussion as to what constitutes an *ictus* and a *ductus*. There are those who try to justify themselves in swinging the censer toward the Blessed Sacrament six or nine times, although Wapelhorst clearly states in the same paragraphs: "non vero sexies noviesve thuribulum ducit."

Resp. In describing the proper way of incensing the Blessed Sacrament at Benediction, Wapelhorst quotes accurately decree 4048 ad 9 of the Sacred Congregation of Rites: "Thurificatio SS. Sacramenti est facienda duplici ictu in triplici ductu". Now the "ductus" consists in raising slowly the censer toward the object or person to be incensed. The "ictus" consists in moving gently the raised censer. See Hébert, *Ceremonial,* p. 31, n. 55.

"ANGEL OF THE GREAT COUNCIL."

Qu. Will you kindly explain the meaning of (1) the invocation, "Angel of the Great Council," which occurs in the Litany of the Holy Name of Jesus; also (2) of the expression "Deus qui . . . maxima quaeque sacramenta in aquarum substantia condidisti," which occurs at the beginning of the second oration for the blessing of water?

Resp. 1. Our Lord is called "Angel of the Great Council" not only in the approved Litany of the Holy Name, but also in the Introit of the Mass of Christmas Day: "Puer natus est nobis, et filius datus est nobis: cujus imperium super humerum ejus: et vocabitur nomen ejus *magni consilii Angelus*". This liturgical text is a quotation from Isaias 9:5. Yet, instead of "magni consilii Angelus", we read in Isaias: "et vocabitur nomen ejus Admirabilis, Consiliarius," with a comma between these two titles of the Messias. According to the Hebrew text, there should not be any comma; "admirabilis" is an objective qualifying "consiliarius"; and the meaning is that the Messias will be an "admirable counselor". The liturgical text of Christmas has substituted "magni consilii Angelus" for "admirabilis consiliarius"; but substantially the idea is the same:

the Incarnation of the Divine Word was decreed in the *Council of the Blessed Trinity* and the Incarnate Word is truly the *messenger* or angel sent to mankind for its redemption. Now this Divine Messenger, as God, had himself taken part in the council which decreed His Incarnation, deserving thereby the epithet "admirable counsellor".

2. The second prayer for the blessing of water in the Roman Ritual begins with these words: "Deus qui ad salutem humani generis *maxima quaeque sacramenta in aquarum substantia condidisti . . .*" "O God, who for the salvation of mankind didst use the substance of water to establish the greatest sacraments." Here we have a clear allusion to the institution of Baptism and to the words addressed by our Lord to Nicodemus: "Amen, amen, I say to you, unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God" (John 3:5). Perhaps also the words "maxima quaeque sacramenta" designate the Holy Eucharist, since a few drops of water must be poured into the chalice at the Offertory. Again, if by "sacramenta" we mean even the "sacramentalia," we are reminded of the various blessings of water or of the frequent use of holy water instituted by the Church in her ritual, in virtue of the power, given to her by Christ, of exorcising and sanctifying material elements. Water is the chief symbol of purification.

BENEDICTION OF BLESSED SACRAMENT MORE THAN ONCE A DAY.

Qu. Is it permitted to repeat Benediction of the Blessed Sacarament on the same day in a church?

Resp. In order that Benediction of the Blessed Sacrament may be given several times during any one day in any given church, it is necessary and sufficient to obtain the permission of the Ordinary (Canon 1274, § 1).

After Benediction it is lawful to sing the Psalm "Laudate Dominum omnes gentes," or other authorized prayers, such as "Cor Jesu Sacratissimum," or invocations in honor of the Blessed Sacrament, of the Blessed Virgin, or of the Saints. It is lawful also to sing or recite authorized prayers in the vernacular, even while the deacon puts the monstrance back in the tabernacle.

VICAR FORANE'S TITLE OF "VERY REVEREND".

Qu. Is a vicar forane properly styled "Very Reverend" after he leaves his deanery definitely, and is not reappointed elsewhere?

Resp. As the Code (Canon 450, § 2) grants to "Vicarii Foranei" or "Rural Deans" precedence over all other pastors, the custom has prevailed, in English-speaking countries, of giving them the title of "Very Reverend". But when they are released from their charge there is no reason why they should be still entitled to the style of "Very Reverend".—Canon 1515 applies only to religious in the community where they have been superiors major.

LACK OF HOST DISCOVERED AT OFFERTORY.

Qu. What is a priest to do if, on reaching the Offertory of the Mass which begins the Forty Hours, he discovers that he has only one host?

Resp. A reasonable motive suffices that a priest may consecrate altar breads brought to him after the Offertory, but before the Preface, of the Mass. A more serious reason would be required to allow the consecration of altar breads brought to the celebrant after the Preface, but before the Canon. It would require a very serious reason to allow a priest to consecrate altar breads brought to him after he has started the Canon.—This is the view expressed by Prümmer (*Theolog. Mor.*, Vol. III, p. 132, second half), who invokes the authority of St. Alphonsus Liguori and Noldin.

In the case of Forty Hours' Adoration (which manifestly cannot be omitted after having been announced to the congregation), the celebrant of the Mass of Exposition may and even ought to consecrate the Benediction host, even if it is brought to him after the Offertory or even during the Canon.

Ecclesiastical Library Table

THE CANONICAL ORIENTAL CODIFICATION.

Under the Auspices of the Sacred Congregation for Eastern Churches.

PREFACE TO THE WORK OF THE CANONICAL ORIENTAL CODIFICATION.

The Holy Father, Pius XI, happily reigning, in order to meet the demands and requests made repeatedly over a long period of time, judges that the time had come definitively to collect and *redigere in unum* all the canonical legislation of the various Oriental Churches.

The richness, the complexity, and the importance of the laws which each of the Eastern Churches possesses and venerates, extending from the earliest times up to the present, are universally known: Ecumenical Councils, Constitutions, and decisions both of Popes and of the Roman Congregations, particular synods, canonical regulations of various origins, *consuetudines:* all a most abundant storehouse of law, which though uncodified, is none the less precious and necessary.

The very richness of this vast legislation, which embraces so many centuries (from the earliest Christian times down to the last decrees of the Sacred Congregation for the Eastern Churches), and which comprises so many and such diverse rites and nationalities (from Europe to the coast of India); the very richness, we repeat, of so great a legislation scattered over so vast a territory, constitutes a serious difficulty not only for the study of Canon Law, but, what is more important, for the practice and observance of the laws. To obviate and remedy, at least in part, these difficulties a *Bullarium* was made as early as 1715 by the Sacred Congregation of Propaganda for private use; and in 1839 another and more complete edition was begun in five volumes.[1] But soon after, not even this edition seemed sufficient, and it was found necessary to add two volumes of appendices.[2] In the dedication of the

[1] *Bullarium Pontificium Sacrae Congregationis de Propaganda Fide.* Romae 1839-1841.

[2] What the editor observed in a *Monitum* prefixed to the appendix is worth noting: "Cum post diligentioremque tabularii Sacri Consilii Christiano nomini

volume of Index, printed in 1858, the editor mentions that many had requested of the Sacred Congregation permission to print those Pontifical Constitutions, because "sapientissimae Romanorum Pontificum Constitutiones, quae dogmata, sacramenta, disciplinam, ritus, religionis incrementum in universis orbis partibus respiciunt, veluti thesauri in visceribus terrae, in tabulis S. Congregationis latere, non erat ignotum". In 1893 there appeared, in one volume, the first edition of the *Collectanea,*[3] precisely in order to "decreta et rescripta . . . in unum colligere atque evulgare". In 1907 the second edition appeared, in two volumes, "pluribus aliis et recentioribus locupletata documentis". In the meantime, under the direct patronage of the Sacred Congregation of Propaganda, and after an enormous amount of research, made by the archivist Francesco Rosi-Bernardini, there appeared the collection edited by De Martinis.[4] This likewise had the same object in

propagando perlustrationem, non parvus Romanorum Pontificum Constitutionum ad idem Sacrum Consilium pertinentium numerus repertus sit . . . . opportunum et utile futurum esse visum est, eas Constitutiones, in unum corpus redactas servato ordine chronologico, Appendicis nomine typis mandare", etc.

[3] Collectanea S. C. Propaganda Fide, seu decreta, instructiones, rescripta pro apostolicis missionibus, ex tabulario eiusdem S. C. deprompta. Romae 1893.

[4] *Iuris Pontificii de Propaganda Fide . . . auspice Emo ac Rmo S. R. E. Cardinali Simeoni S. C. de Propaganda Fide Praefecto, cura et studio Raphaëlis De Martinis.* Romae 1888 ss. Seven volumes of the first part were published, and in 1909 the first volume of the second part appeared posthumously. We know, moreover, that analogous collections, dealing with some particular Order or Society, have been made and sometimes published by private scholars: the first volume of the *Basiliani* in the Vatican Archives is a manuscript compilation entitled *Summa bullarum et constitutionum apostolicarum pro Ordine S. P. Basili Magni, aliorumque Collectaneorum eumden Ordinem spectantium, a P. D. Petro Menniti eiusdem Ordinis Abbate generali digesta et conscripta anno 1707.* Mention is likewise made of a *Bullarium Ordinis S. Basilii Congregationis Lithuanae,* compiled in the eighteenth century by Ruthenian Basilians and supposed to have been published, but which, unfortunately, cannot be found, at least as far as we know. (Pitra, *Analecta novissima,* I, Frascati 1885, p. 364, assigns to it the impossible date of 1670, *circa*). In 1880 there came out at Paris the *Collectanea Constitutionum, Decretorum, Indultorum ac Instructionum Sanctae Sedis, ad usum operariorum apostolicorum Societatis Missionum ad Exteros, selecta et ordine digesta cura Moderatorum Seminarii Parisiensis eiusdem Societatis,* arranged in the same systematic order which was later on employed in the first edition of the *Collectanea* of the Sacred Congregation of Propaganda, and which, in turn, was only a development of an earlier collection, *Constitutiones Apostolicae, Brevis, Decreta pro Missionibus Sinarum . . .,* printed at Paris in 1676 by the Seminary of the same Society of the Foreign Missions, for the use of their missionaries. Compilations of this kind are: S. Giamil, *Genuinae Relationes inter Sedem Apostolicam et . . . Chaldaeorum Ecclesiam,* Rome 1902; and the *Bullarium Maronitarum* of Father Tobia Anaissi, Rome 1911.

view. "Congregatio (de Propaganda Fide)", we read in the preface, "magnopere satagentibus Praefectis suis, acta pontificia de Propaganda Fide, tum ante cum post suam fundationem emissa, semper colligendo sedulo incubuit, ne sibi extraordinariae suae in locis eidem subiectis iurisdictionis codex deesset."

All these collections, which are worthy of the highest praise and which at present in fact are exhausted, only answer in part to the needs and to the intentions of the Sacred Congregation for the Eastern Churches and of the Commission of Cardinals for the Codification. In these, what regards the Orient is either defective, or is not to be found at all, or even is found mixed up with legislation for the Latin Missions; and oftentimes the text is not strictly accurate.

In the Archives of this Sacred Congregation are preserved many petitions and numerous reports of Oriental prelates and of learned Orientalists, who hastened by their repeated requests the Oriental Canonical Codification. These petitions and reports have become more earnest and frequent since Pius X and Benedict XV of saintly memory had begun and brought to completion the *Codex Iuris Canonici.*

It is only proper to recall here what the Sovereign Pontiff Pius IX proposed and ordered in his Apostolic Letter *Romani Pontifices,* 6 January, 1862, with which he erected the special Congregation of the Propagation of the Faith for the affairs of the Oriental Rite: "Volumus tamen, ut in eadem Congregatione hisce nostris Litteris constitute, existat Cardinalis Ponens, a Nobis et a Nostris successoribus stabili modo semper eligendus, qui munere fungatur sedulo dirigendi studia, quae necessaria sunt ad colligendos Ecclesiae Orientalis canones, et ad examinandos, ubi opus fuerit, omnes orientales libros cuiusque generis sint, sive huismodi libri respiciant Sacrorum Bibliorum versiones, sive catechesim, sive disciplinam." It was the offical consecration of a task which had already been confided to the Benedictine Giambattista Pitra, August, 1858, *ex Audientia SSmi,* the task, namely, of collecting in the various libraries of Rome and of Europe all the material that might further the study of the Canon Law of the Greeks. The fruits of this research were the two volumes published by him at Rome in 1864-1868 under the title of *Iuris ecclesiastici*

Graecorum historia et monumenta. They embraced the period of the first nine centuries.

The reigning Sovereign Pontiff was not unmindful of the great importance of the undertaking, and of the magnitude and seriousness of the labor which it necessarily involved; he was not unmindful of all that such a codification would entail: the vastness and profundity of the preparatory researches, the difficulty and complexity of the preliminary meetings, and the amount of time and energy that would have to be consecrated to such a purpose. Notwithstanding this, confident in the Spirit of God, who guides and assists His Church, and to give another proof of his sovereign predilection for the Orient, he decided upon the creation of a Commission of Cardinals, charged with so vast and important an undertaking.

The august decision was published in the *Acta Apostolicae Sedis,* for the year 1929, vol. XXI, p. 669 with the following *Notificatio:*

" Cum quamplurimi Orientalis Ecclesiae Revmi Praelati ad Apostolicum Sedem supplices preces instanter porrexerint, ut suis quoque Ecclesiis provideretur per Orientalem Codificationem, SSmus D. N. Pius div. Prov. PP. XI super ipsa re interpellari mandavit Excmos DD. Patriarchas, Rmos Metropolitas, Archiepiscopos et Episcopos, ut, collatis consiliis, libere significarent quae de hoc tanti momenti negotio sentirent, simulque mentem suam aperirent qua via et qua ratione procedendum esset, respectu praesertim habito ad disciplinam, traditiones, necessitates atque privilegia uniuscuiusque ritus, ut Codificatio in veram utilitatem vergeret illarum Ecclesiarum cleri populique.

" Quibus habitis, atque insuper ab iisdem Praelatis sacerdote pro suo cuiusque ritu delecto, qui operam navaret ad memoratum opus, Sanctitas Sua constituere dignata est Commissionem Cardinalitiam pro studiis, ut aiunt, praeparatoriis Codificationis Orientalis.

" Haec autem Commissio, ut sequitur componitur:

Emus ac Rmus D. Card. Petrus Gasparri, *Praeses.*
Emus ac Rmus D. Card. Aloysius Sincero, *S. C. pro Ecclesia Orientalis a Secretis.*
Emus ac Rmus D. Card. Bonaventura Ceretti.
Emus ac Rmus D. Card. Franciscus Ehrle.
Rmus D. Hamletus Ioannes Cicognani, *S. C. pro Eccl. Orient. Adsessor, a Secretis.*"

As a result of this act of the Holy Father, there were organized, dependent on the Commission of Cardinals two particular Commissions, one to investigate and collect the sources of Oriental law, the other to make the preparatory study leading directly to the codification, that is, to the gradual editing of the relative texts. The creation of these two Commissions was announced in the *Osservatore Romano,* 2 April, 1930: "In the "Notificatio" published in the *Acta Apostolicae Sedis,* 2 December, 1929, p. 669, with which it was announced that the Holy Father, complying with the wishes of many Oriental prelates had constituted a Commission of Cardinals for the preparatory studies of the Oriental Codification, it was added that each episcopate of the various rites had chosen a priest of his own rite to attend to this work.

"We can now publish the names of these priests, who compose this Commission in quality of *Consultors.* Almost all of them reside in Rome, the majority having come here precisely for this purpose.

"For the Abyssinians or Ethiopians the Most Reverend Abbot Chidane-Maryam; for the Armenians the Most Reverend John Naslian, Titular Archbishop of Tarsus; for the Bulgarians the Reverend Clement Pascaleff; for the Coptic-Egyptians the Reverend Francis Gozman; for the Greco-Byzantines the Reverend Dorothy Calavassy; for the Italo-Albanians the Reverend Isadore Croce, O.S.B.M.; for the Melchites the Reverend A. Coussa; for the Roumanians the Reverend John Balan; for the Russians Monsignor Alexander Sipiaguine, assisted by the Reverend Cyril Korolevskij; for the Ruthenians the Reverend Dionysius Holoveckyj, O.S.B.M.; for the Syro-Chaldeans the Reverend Paul David; for the Syro-Malabarites the Reverend Zachary Vachaparambil; for the Syro-Maronites the Reverend Peter Sfair; for the Syrians Monsignor Thomas Halabia, assisted by Monsignor Ephraim Haddad.

"To these Consultors were added as assistants the following Consultors of the Sacred Congregation for the Oriental Churches: the Reverend Felix Cappello, S.J.; the Reverend Romuald Souarn, Assumptionist; the Reverend Hippolyte of the Holy Family, Discalced Carmelite; the Reverend Arcadius Larraona, of the Sons of the Immaculate Heart of Mary.

"In order that the juridical studies may proceed with the requisite historical information, that is, information based on the sources of the different Oriental rites, the Commission of Cardinals has appointed another group of Consultors to collect the sources of Oriental canon law, and to assist in the Codification; they are: Father Charles Abela, S.J. (Beyrout); Father Vartan Hartzuni (Venice); Canon John Balan (Fagaras); Reverend Dorothy Calavassy (Constantinople); Father Isadore Croce, O.S.B.M. (Grottaferrata); Monsignor Peter Dib (Strasburg); Reverend Sylvanus Grébaut (Neufmarché, Seine Inférieure, France); Reverend Henry Hyvernat (Catholic University, Washington, D. C.); Father Cyril Korolevskij (Rome); Father Slement Pascaleff (Sophia); Father Joseph Ricciotti, Canon Regular of the Lateran (Rome); Father James Voste, O.P. (Rome).

"From the beginning of the present year all the Very Reverend Consultors have begun and are continuing their studies with great zeal."

During the same year 1930 the following changes were made in the personnel chosen: 1. For the Greco-Byzantines the Reverend Father Cyril Korolevskij succeeded Father Dorothy Calavassy, transferred to Lyons to work in the Greek Colony; 2. Monsignor Alexander Sipiaguine has taken over all the work of the Russians, without an assistant; 3. For the Syrians the Reverend Father Paul Hindo succeeded Monsignor E. Haddad; 4. To the four Latin Consultors was added another, in the person of the Reverend Emilius Herman, S.J.

On the seventh of March 1930, the meetings of the first Commission were begun.

In the meeting of May 16, 1930, it was pointed out that the designation of *Consultors* given to those composing the Oriental Commission, was not correct, as it did not correspond exactly to the task confided to them. They in fact carry out their work as representatives of their respective Patriarchs, Metropolitans, and Bishops; and suggest the Canons according to the needs of their respective Rites. These Canons are decided upon only after the opinion of each Consultor has been given for his own Rite, and are then presented to each episcopate for their consideration.

It was however decided to call them "The Commission of the Oriental Delegate Members," to which were added, as we have said, as a help and in quality of Consultors, certain jurists chosen from among the Consultors of the Sacred Congregation.

This is not the place, nor would time permit, to describe how well the two Commissions have worked together. Let it suffice to say that from each of those composing the second section there is required, in addition to not a few particular studies, monographs, and information needed for each case as it arises, a reasoned opinion on the sources of the canon law or legislation of this or that Oriental Rite.

The results of these studies have taken the form of numerous, accurate memoranda: of Monsignor Dib, for the Maronites; of Father Holoveckyj, for the Ruthenians; of Father Coussa, for the Melchites; of Father Abela, likewise for the Melchites; of Canon Balan, for the Roumanians; of Father Gozman, for the Coptic-Egyptians; of Father Ricciotti, for the Syrians; of Father Grébaut, for the Ethiopians; of Father Vosté, for the Chaldeans; of Father Hatzuni, for the Armenians; and of Father Souarn, for the Bulgarians.

With the aid of these studies and of other hints and suggestions, requested and given from all quarters, but particularly from the Most Reverend Oriental Bishops, the work of investigating and classifying the sources has been begun. For this purpose, large sheets are used, on which are systematically recorded, according to subject, the various data that has been collected regarding the sources of the various Rites. Such sheets, inasmuch as they represent a veritable mine of information, constitute a precious tool in the work of codification. In addition to forming a most useful source of information for the Sacred Congregation itself, in the discharge of its affairs, they will be of incalculable service to the Oriental Churches, and cannot, of course, be ignored by libraries and institutes of higher studies as a very important, scientific factor.

* * *

At the same time, it seemed opportune, and even necessary and urgent, to collect anew the decisions of the Holy See with reference to Oriental Christianity, decisions which have accumulated in the course of the last four centuries. To this

end, while taking due account of the publications cited above, recourse was had to the Archives of the Propaganda, where all documents referring to the Eastern Church from the first beginnings of that Congregation are kept. These first beginnings date back to Pope Gregory XIII (1572-1585), who in 1573 founded the *Congregatio pro rebus Graecorum,* which was changed under Clement VIII to *Congregatio super negotiis Fidei et Religionis Catholicae,* and soon after to *de Propaganda Fide* with the wider scope of handling not only the affairs of the Greeks and of the Orientals, but also of promoting the Faith in the missionary countries of the Latin Rite. As is well known, the Sacred Congregation of the Propagation of the Faith was later on formally erected by Gregory XV with the Apostolic Letter *Inscrutabili,* 22 June, 1622.

The Reverend Cyril Korolevskij, a priest of the Byzantine Rite, attached to the Apostolic Vatican Library was, with the sovereign approbation of the august Pontiff, entrusted with this work of research. Profiting by the studies, he completed prior to 1909 in the Archives of the S. C. of Propaganda, either by the historic Ruthenian Mission, or by himself (which studies he had extended to all the peoples of the Byzantine Rite), set himself to the task in October 1929, and methodically completed the investigation and classification of all the acts and documents of a disciplinary or declaratory character regarding the Orient or reflecting in any way decisions of the Holy See for the Oriental Churches. However, when there is question of such a vast amount of material, even if the investigation can be regarded as complete for the peoples of the Byzantine Rite, there still remains to be consulted, and will be gradually, not a few collections and catalogues in various archives for those of the other Oriental Canonical Rites.

This Sacred Congregation, under whose auspices this work was developed and directed, furnished moreover other documents, always of a general character, and complementary to the aforesaid investigations.

At the same time, the Very Reverend Father James Vosté, O.P., has prepared a list of the *Synodicon orientale,* or collection of the ancient Chaldean Synods, and of the *Collectio canonum synodicorum* di Ebedjesu (who died in 1318); the Very Reverend Joseph Ricciotti, Canon Regular of the

Lateran, has prepared the list of *Nomocanon* di Bar-Hebraeus (who died in 1286); the Very Reverend Garabed Amaduni, a Melchitarist of Venice, that of the ancient Armenian Law, which is almost finished; the Very Reverend Maurice da Leonessa, M.C., Vice-Rector of the Pontifical Ethiopian College, that of *Fetha Nagast,* or "Legislation of the king", the ecclesiastical and civil code of Abyssinia; the Very Reverend Peter Sfair, Interpreter of the Sacred Oriental Congregation, is preparing a record of the particular Law of the Maronites; and Canon Balan, another for the Roumanians.

* * *

The only object we have in view in publishing this report is to put at the disposal of a large circle of those interested the researches completed by the investigation of the respective sources of each Rite, under the guidance of this Sacred Congregation and of the Commission for the Oriental Canonical Codification.

The collection is of a scholarly character, and has for its object simply and solely to impart information. Here we may remark that, just as the merit and honor, so likewise the responsibility for the reading and interpretation of the various texts and of the various manuscripts falls on the compilers of these records.

These lists or records are for the present collected in fascicles. The first two fascicles, that is, those of the Reverend Cyril Korolevskij, of which the first contains 726 sheets and the second, 675, furnish various texts of the *Ius novum*, between the chronological limits 1550-1902, that is, from the renewal of more frequent contacts with the Orient up to the death of Leo XIII.

It would be almost superfluous to observe that the system of fascicles has been followed precisely in order that each one may cut off the desired data in the form of slips, and thus create a record or list which can always be improved upon, either by adding to or eliminating or changing, according as personal investigation and the new publications of this same series may dictate.

With the aid of the numerous documents collected and published in the various volumes of the continuation of Mansi, by Monsignor Louis Petit, of the Augustinians of the Assumption,

sometime Archbishop of Athens and later on of Corinth (1868-1927), there may soon be published a fascicle of texts of *Ius Byzantinum Novum,* which will be of great help, at least as a *subsidium iuris.*

Thus likewise with the aid of the specimen of the reconstruction of the *Regesta Pontificia,* made many years ago by Jaffé and Potthast,[5] as well as of other similar publications, edited by the Vatican Library or by the French School of Rome for the more recent Popes, there may be compiled a special fascicle of *Ius Pontificium Orientale* from the epoch of Saint Clement I up to the year 1550, which logically ought to have preceded the fascicles of the *Ius Novum.*

Due account will also have to be taken of the *Bullaria* of those religious orders which were more in contact with the Oriental Churches during the Middle Ages (the Franciscans and Dominicans) and the Cartulary of the Military Order of Saint John of Jerusalem, later on called of Malta.

Another special fascicle will give the texts of the *Ius Novissimum,* that is, from Pius X, of saintly memory, up to our day.

The modern synods of the various Oriental Churches are all published in accessible form when there is question of approved Synods. The others which were either abandoned, or not submitted for approbation to the Holy See, or condemned, will be of service for purposes of consultation. The idea has been to place all this material within the reach of the members of the Commission of Codification in the best way possible, so that no source of Oriental canon law may remain uninvestigated.

Let us enumerate the approved Synods: (a) the Ruthenian Synod of Kobryn of 1626, approved and confirmed in part by Urban VIII (the text is given in full in the Bull *Militantis Ecclesiae,* 6 December, 1629: De Martinis, I, 116-118); (b) the *Synodus provincialis Ruthenorum habita in civitate Zamosciae anno 1720,* published for the first time at Rome in 1724, and reprinted in 1838 and in 1883; (c) the *Synodus provincialis anno 1736 in Monte Libano celebrata,* Rome 1820; (d) the Maronite Synod of Luwayzeh of 1818 (*Coll. Lac.,* II, 577-580: Mansi, t. XXXIX, coll. 249-252); (e) the *Canones*

[5] *Regesta Pont. Rom. a condita Ecclesia ad a. 1198,* ed. Phil. Jaffé, Berlin, 1851, ed. 2ª, edited by S. Loewenfeld, F. Kaltenbrunner, P. Ewald, Leipzig, 1885-1888; *Regesta Pont. RR. inde ab a. 1198 ad a. 1304,* edited by August Potthast, Berlin, 1874 et seqq.

Concilii patriarchalis graeco-melchitici catholici habiti in domo patriarchali apud Collegium Annuntiationis B. M. V. de Ain-Traz, mense decembri, anno 1835, Rome 1841 (Arabic edition: the Latin version, which is not official, is found both in the *Collectio Lacensis* (II, 580-592) and in the continuation of Mansi (t. XXXIX, coll. 323-338 (in Latin), and t. XLVI, coll. 983-998 (in Italian); (f) the *Concilium primum provinciale Alba Juliense et Fogarasiense habitum anno 1872,* Rome 1881; (g) the *Concilium provinciale secundum provinciae ecclesiasticae graeco-catholicae Alba-Iuliensis et Fogarasiensis celebratum anno 1882,* Blaj 1885, reprinted in 1886; (h) the *Acta et decreta Synodi provincialis Ruthenorum Galiciae habitae Leopoli anno 1891,* Rome 1896; (i) the *Synodus Sciarfensis Syrorum in Monte Libano celebrata anno 1888,* Rome 1896; (k) the *Synodus Alexandrina Coptorum habiti Cairi in Aegypto anno 1898,* Rome 1899; (l) the *Concilium procinciale tertium provinciae ecclesiasticae graeco-catholicae Alba-Iuliensis et Fogarasiensis celebratum anno 1900,* Blaj 1906; (m) the *Acta et decreta Concilii nationalis Armenorum Romae habiti ad sancti Nicolai Tolentinatis anno Domini 1911,* Rome 1913.

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Criticisms and Notes

SELF-DISCIPLINE AND HOLINESS. The Teaching of Ven. Augustine Baker thereon from "Sancta Sophia." By Dom B. Weld-Blundell, Monk of Fort Augustus Abbey.—P. J. Kenedy and Sons. New York. Pp. xx+155.

ACTS AND AFFECTIONS FOR MENTAL PRAYER. Adapted from the "Sancta Sophia, 1656." By Dom B. Weld-Blundell, Monk of Fort Augustus Abbey. Sands and Co., London and Edinburgh. B. Herder Book Co., St. Louis, Mo. Pp. 149.

The name of the Benedictine author who makes the above selections and adaptations from the Venerable Augustine Baker's *Sancta Sophia* is sufficient guarantee of their value as a help to present-day spiritual life. The asceticism of the great mystic of the early seventeenth century served not only to train the Benedictine communities which he was called upon to direct to holiness, but also in a measure to counteract the influences of the worldly standards of living introduced through the English Reformation. To this end the *Sancta Sophia* stands out among Father Baker's numerous writings, which were compiled chiefly by P. Serenus Cressy, as a singular monument of spiritual direction through proper self-discipline. Mortification is a potent means to the attainment of peace of soul. It involves, however, an unpopular doctrine, and never was more so perhaps than in our own days. The neglect of religious training in schools, the lack of respect for the obligations of the married life and for authority, call anew for the revival of those older methods which strengthen character and save an undisciplined people from seeking to escape the tortures of conscience by unholy efforts that rob the soul of peace both on earth and hereafter.

The matter of self-discipline is here considered in its different aspects as aided by solitude, silence, and the tranquillity of mind which discards anxiety amid the troubles of sensible nature. Mortification of the affections and passions is shown to open the way toward that divine charity which purifies human and earthly attachments. The direct means that lead to this freedom from corporal self-indulgences are pointed out. They are temperance in reflexion, patience, humility, and obedience. All this brings about a condition of soul freed from affection for venial sin, self-love and imprudent zeal. In their stead grow longings for holiness, the conscious presence of God, the habit of prayer, and a contemplative manner of living in the midst of the world.

The motives and movements of the soul thus regulated are preserved by a series of acts and exercises of devotion to God, Our Blessed Lady and the Saints, outlined in the second of the extracts from the *Sancta Sophia* as indicated by the title of *Acts and Affections.*

A PRIESTS' RETREAT—Ecce Panis Angelorum. The Most Blessed Sacrament of the Altar and the Priest. Discourses for Priests' Retreats. By Rev. Andrew Hamerle, C.SS.R. Translated and edited by Rev. John B. Haas, C.SS.R.—Frederick Pustet Co., New York and Cincinnati. 1931. Pp. vi+241.

GOD'S MINUTEMEN. Simple Reflections on Christian Devotedness. By the Rev. J. E. Moffatt, S.J., Author of "The Sanity of Sanctity," etc.—The Bruce Publishing Company: Milwaukee. Pp. viii+182.

The title of the Redemptorist Father Hamerle's discourses fully describes the character and purpose of his volume. By this series of fourteen addresses, the priest who makes his annual or monthly exercises of Recollection, is called upon to consider the significance and effects of the Blessed Eucharist whose keeper, exponent and partaker he is when he holds the key of the Tabernacle and celebrates the Holy Sacrifice of the Mass. The translation of the work from the German is free and calculated to furnish material for the preacher at the Forty Hours' Adoration and other devotional exercises in honor of the Eucharistic Presence in our churches.

A similar aim is that of *God's Minutemen,* in which the Jesuit writer follows closely the footsteps of his Society's holy founder, St. Ignatius, who from a soldier in the Spanish army became a leader in the army of the Heavenly King, Christ. Taking his keynote from the example of the defenders of their earthly fatherland in the late world war, as well as in the patriotic struggles for American Independence and against the tyranny of Mexican and other misrulers, he sketches the virtues of courage and loyalty which the Christian soldier is called upon to exercise in the struggle for the heavenly kingdom. In eight brief chapters we are led to the story of Victory, "over the top" under the safe guidance of our noble Conqueror, Jesus Christ, eternal King of the home for which we struggle on earth in obedience to the Catholic faith and the self-denial of her Captain's example.

THE EPISTLES OF ST. PAUL. With Introduction and Commentary for Priests and Students. By the Rev. Charles J. Callan, O.P., S.Theol.Mag., Litt.D., Prof.S.Script. Vol. II, Ephesians, Philippians, Collossians, Philemon, I and II Thessalonians, Pastorals and Hebrews. New York: Jos. Wagner (London, B. Herder). 1932. Pp. v+488.

Preachers who seek the sources of their appeal to souls in the inspired words of the Sacred Scriptures, no less than seminary students of Biblical theology, have reason to welcome Father Callan's special interpretation of St. Paul, as completed in this second volume of his commentary. There is ample compensation for the time that has delayed the publication since we had the first part of the Pauline studies from the same author some years ago. Though a priest's book-shelves may hold a large number of such studies by eminent scholars, this latest addition is in no sense a mere repetition or selection. Its originality and practical usefulness will be found to consist in the fact that the comments are based upon a revised text which clears away the obscurities of the popular English (Douay-Challoner) version, and which corrects the Latin forms of the Vulgate where these depart from the approved Greek of originals. This is a decided help, even if comment were lacking, to the right understanding of the Apostle's teaching.

As regards the method of exposition, each Epistle is introduced by the traditional historical account which throws light upon the people, time, place, occasion and purpose that the great preacher to the Gentiles had in mind. Besides the usual analysis of contents, the student is made acquainted with readings and sources in a pertinent bibiliography. It is a book which neither students nor sermon writers can afford to ignore. It deserves a conspicuous place in private and community Catholic libraries.

DEUTSCHE KULTURGESCHICHTE. Von Friedrich Zoepfl. Zweiter Band: Vom 16. Jahrhundert bis zur Gegenwart. Mit einer Farbentafel und 293 Textbildern. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1930. Pp. xxiv+709.[1]

Every reader will enjoy this excellent book, as it contains a store of interesting and wonderful information. Besides, the viewpoint of the author, his frank presentation of facts, whatever their nature, the history of the Catholic and Protestant thought of Germany and Austria, the numerous pictures on the art, costumes,

[1] For review of first volume see THE ECCLESIASTICAL REVIEW, April, 1929, p. 437.

architecture, old cities, musical instruments, economic life, military evolution, agricultural implements, travel, schools, churches, etc. of German lands—make the perusal of this volume a real pleasure. The style and language of the writer are not labored as in German books and articles of a similar nature. Perhaps Zoepfl is to be preferred to Steinhausen, whose *Deutsche Kulturgeschichte*, in one volume, has just come out in a new edition.

Reading this fascinating book of Zoepfl's in Herder's handsome edition means a trip through the beautiful—and sometimes not so beautiful—Fatherland. No journey over the ocean is necessary for one possessing this treasure, if information is needed on the social, religious, literary, economic and philosophical life of Germany for the period from 1400 to the present. One may have a vacation by staying at home and opening the pages of Zoepfl's volume. It is like going to a good museum or taking it easy in summer time on the lake or seashore or in the mountains with pleasant mornings in the shade, marvelous evenings under the moon, birds, flowers, trees, rivers, lakes, villages, lightening in the far-away clouds, chickens, puppies, kittens, scent of rain coming down in the lush meadow grass—life itself, miraculous life.

There are six chapters or "books," a little uneven in contents and distribution of material. The nineteenth century treatment had to be cut short to give more space to the sixteenth and seventeenth. The first book deals with the period about 1450, the Renaissance, the discovery of the New World, Humanism, Luther and the Protestant Reformation. The latter is handled very objectively. Justice is done also to Reuchlin, Celtes, Melanchthon, Hutten and others.

The second book considers at some length sixteenth-century civilization proper: German constitutional and state life, the cities (Bremen, Innsbruck, Vienna, etc.), family life, the courts of dukes, kings and princes, office clerks, hunting, traveling, public opinion, the oldest German newspaper (1609), universities; function and effect of Roman law, procedure in legal suits, punishment, judges, supreme court, execution of criminals; fortifications, soldiers, invention of powder and guns; music; women: betrothal, marriage celebrations, matrimonial simplicity, children, baptism, husband, home, house, ceiling, floor, stove, glass windows, chairs, illumination, beds, fashions, dress, colors; health, tobacco, drinking, over-eating, temperance (some people even then dreamed of *prohibition*: for instance, Grimmelshausen in his famous novel, *Simplicissimus*); cooking, servants, home prayers, physical exercise, dance halls, ball games, other games, rifle clubs, Shrove time festivities, sport in summer and winter, Christmas celebration; stage, Jesuit school

drama, comedy, the English and other foreign actors in Germany; sex ideas; the Church (p. 197), the hierarchy, the clergy, funerals; superstition, witchcraft, miracles, demoniac possession, piety of people, schools, teachers, methods, girl schools, student life, study of medicine, geography, minerals, plants, botanical gardens, surgery, history, theology; German language and literature; satirists, church songs, novels; the book market and printing art; architecture, painting, graphic arts; trade, commerce, banking; the Fuggers; mining (President Hoover has translated the book on mining and mineralogy of the German so-called "Agricola," who was George Bauer, living about 1560).

The third book takes up the time of the Thirty Years' War, the suffering of Austria and Germany under foreign invasions, the Turks, Swedes, French; the destruction, the pest and other diseases, the soldiers, churches, Jesuits; Baroque art; fashions, etc. (pp. 297 to 320). Book Four portrays Germany under the influence of French culture (pp. 320-488), the art of living, of flattering, of writing letters, of dressing. Book Five is designated as "Geistesfrühling" (pp. 501-622) and presents the time from 1700 to 1830, especially the "Enlightenment" movement, the classical period of art and literature (Klopstock, Herder, Goethe, Schiller, Schinckel, Mozart, Beethoven, Bach, etc.), and finally Romanticism. Remarkably open is the chapter on rationalism and Josephinism among the Catholic hierarchy and clergy, and masonry spreading in Catholic circles at the end of the eighteenth century. Book Six introduces the nineteenth century, with its tendency to dethrone the old gods, the machine age with its social reforms and economic complexities, its art and politics, its striving for national unity and democracy, its finance, agriculture, soldiers, shipping, railroads, city life, corruption, charities, and Kulturkampf.

Truly an enjoyable book, one for everybody; yet scholarly and reliable. A nearly complete bibliography is given in the Introduction.

VIE DE MONSEIGNEUR DE CHARBONNEL, Eveque de Toronto. Candide Causse, O.M.Cap. Paris, 1931. Pp. viii+309.

This biography of the second bishop of Toronto, Canada, is full of striking contrasts. Armand Francis Marie de Charbonnel was born in 1802 near Monistrol, France, of rich and noble parents. Joining the Sulpicians in 1825, he taught in several seminaries till 1840, when he went to Canada to escape the bishop's mitre. At Montreal he labored in the parishes, where he took special care of the Irish settled there. To be of greater assistance to them, he

went to Baltimore in 1844 to study English at the seminary. After six months' study he was able to preach in the cathedral. During the typhoid epidemic of 1847 he labored so heroically at Montreal among the stricken Irish that he would have died but for the timely intervention of the doctor who sent him back to France. Appointed professor of moral theology in the seminary at Aix in 1848, he taught there till 1850, when he was forced to accept the bishopric of Toronto and was consecrated bishop by Pius IX in the Sistine Chapel.

The new bishop found the diocese in such poor condition that Pius IX could call it "the poorest diocese of the world". The diocesans were mostly poor Irish settlers. The priests had to be supported by the bishop. A debt of $60,000 rested on the cathedral. Bishop Charbonnel gave his large patrimony to liquidate the debts. He established the Basilian Fathers at Toronto in 1852 and obtained an annual subsidy from the government for their college. Later he was successful in obtaining likewise an annual subsidy for the three bishops of Ontario from the Clergy Reserves. His greatest work was the successful fight for the passage of the school bill which gave the Catholic or "Separated" schools a legal status. Bishop J. J. Lynch, his successor, wrote, 2 July, 1862, to the retired bishop: "All those things, with a thousand others which the school bill obtained for education for Catholics, have justly earned for your Lordship the title of Father and founder of the diocese of Toronto."

Despite his success, Bishop Charbonnel regarded himself as incapable of filling his post. He thought that a British subject might have greater influence with the government officials. He was mistaken on this point. His Irish successor did not encounter less difficulties. However, as his greatest disability he regarded his "barbarous and embarrassing English". Yet the Canadian bishops testify in their collective letter to the Cardinal Prefect of Propaganda that Bishop Charbonnel, "despite defective pronunciation of English, was one of the best English orators in Canada, and what he had achieved was quite marvellous and a surprise to everybody."

It was due to Bishop Charbonnel, that the Rev. J. J. Lynch, a native of Ireland, was nominated coadjutor in 1859, with the right of succession. Thereupon he went to Rome and tendered his resignation, which was accepted 26 April, 1860. Appointed titular Bishop of Sozopolis, he entered the Capuchin Order immediately after, where he lived for thirty-one years, dying 29 March, 1891, in the Capuchin monastery at Crest in France.

The present biography is based on original documents. The Church in America owes a great debt to Bishop Charbonnel who after his retirement became the greatest promoter of the work of

the Propagation of Faith in France. Unfortunately, however, the author has neglected to treat this phase of the retired bishop's activity.

LEXIKON DER PADAGOGIK DER GEGENWART. Herausgegeben vom Deutschem Institut für Wissenschaftliche Pädagogik. Leitung der Herausgabe: Dr. Josef Spieler. Erster Band, Abendgymnasium-Kinderfreunde. Herder, 1930. Pp. 1344. Price, $9.50.

Die Deutschen sind da! Let a need arise in the world of educational literature, and the Germans can be relied upon to fill it. Here is a new cyclopedia: a fairly comprehensive presentation of the philosophy, the facts, the problems, the tendencies of present-day education. The work is truly up-to-date in giving proportionately adequate consideration to the biological, psychological, sociological, economic, civic and political aspects of education. It is up-to-date, moreover, in offering biographical notices of some 150 educationists of our time. Conciseness, thoroughness and scientific detachment almost uniformly characterize the articles contributed by a remarkable array of scholars. At a juncture when pedagogical terminology is a Babel, it is a consolation to meet with simplicity and clarity, and particularly with definitions that are definite. The fundamental point of view and the tone and the atmosphere are soundly and refreshingly Catholic. A detailed index of names and subjects is promised for the end of the second volume. Assuming that the second volume will equal the first in excellence, this *Lexikon* will be a reference work unsurpassed in value by anything of its kind in any language.

This work is just a bit too German, however. It was naturally intended primarily for Germans. All the same, the rest of the world might have received more attention. The biographical notices are preponderantly German. The accounts of foreign school systems are barely satisfactory—and lack of space is no excuse for this deficiency. The historic element is unduly neglected; and the references, although very good, should be more nearly complete in such a fine work as this.

To the generous publishers of this most welcome work, to its learned contributors and especially to its admirable editors, one says "*Bravo!*" To our American Catholic educationists may be added: "Let us be humble enough to acknowledge this good example, and bestir ourselves to accomplish something in imitation. *Procedamus!* Our scholarship is more abundant and less defective than many would have us believe."

CATHOLIC CULTURE IN ALABAMA; Centenary Story of Spring Hill College, 1830-1930. By Michael Kenny, S.J., Ph.D., Litt.D.; Preface by James J. Walsh, K.C.St.G., M.D., Ph.D., LL.D., Sc.D. America Press, New York.

In a book of 400 pages, Doctor Kenny has written an able history of the inception of Spring Hill College, and of its splendid progress through a hundred years. Incidentally, as Doctor Walsh notes in the *Preface*, the "volume makes a distinct addition to the library of the books on education in this country."

The story of the early missionaries in Alabama, many of whom were martyrs, is an interesting chapter in American church history. The Jesuits, who planted the faith in Mobile and the vicinity, were twice banished from the country and finally recalled in 1847 to direct Spring Hill College, which had been begun by Bishop Portier with a faculty consisting of French priests. Efficient and brilliant, as well as eminently successful though they were, these priests were demanded for other works, several of them being called to fill new sees in the growing Church of the South and West.

Especially felicitous is the author in delineating the characters of the founders of Spring Hill College, the members of the faculty and the first architect of the college. Although French by nationality, these pioneers had a true American spirit which made itself felt from the beginning. Michael Portier, who had volunteered for the difficult American mission when Bishop DuBourg visited the Seminary of Lyons, was made bishop of the new vicariate of New Orleans when he was barely thirty years old. He was learned, zealous and indefatigable. His prescience in selecting Mobile for the seat of the diocese and the salubrious Spring Hill for the site of the college on which he had set his heart, was surpassed only by the unfailing support he gave the institution—a support moral, monetary and even laborious; for we read of him "axe in hand" leading the band of professors and students who themselves cut down trees and aided in the erection of the new college building. An old tradition of Spring Hill to the effect that the college had been founded by the munificence of Cardinal Fesch is disproved by Doctor Kenny, who shows that the Cardinal's gifts consisted of a library and some valuable paintings. Pauline Jaricot, foundress of the Society of the Propagation of the Faith and a native of Lyons, contributed largely to the support of the college in the early days.

The first president of Spring Hill, Father Mathias Loras, was also a Lyonese. His father was martyred in Lyons in 1793, and seventeen of his relatives shared his fate. Mathias Loras was educated by l'Abbé Balley, and was a fellow student of Saint Jean

Baptist Vianney. After a brilliant seminary course, Father Loras was appointed, almost immediately after ordination, President of the Petit Seminaire, and a few years later was made head of the Seminary of l'Agentière. This office he resigned to joint the Missionary Community of Lyons. Bishop Portier's appeal for priests attracted him to America. Here he was appointed the first President of Spring Hill College, and magnificently filled the post until he was made Bishop of Dubuque.

In 1839 Bishop Portier was obliged to look for a faculty for the college outside the ranks of the diocesan clergy, for the demand on their services was incessant and the needs of the missions could not be neglected. He turned to the Fathers of Mercy, who undertook the task but withdrew in 1842. The Eudist Fathers took up the work in 1844, but abandoned it the following year. Finally, the superior of the Jesuit Province of Paris, acting on special orders of Father Roothan, the General, sent a band of six fathers and two lay-brothers to Mobile in 1847. From the day of their arrival the future of the college was assured. Its history is one of steady progress in scholastic attainments, and in spite of two disastrous fires and the Civil War Spring Hill College is the pride of the South. Names of many of the alumni are familiar in national as well as state politics and jurisprudence, while their spirit of loyalty in prosperity and adversity alike has never failed their Alma Mater.

Doctor Kenny's restrained and scholarly history should be warmly welcomed not only in Alabama but throughout the States.

THE PARISH VISITORS OF MARY IMMACULATE. Vol. I: 1920 to 1923. Pp. viii+463.

THE PARISH VISITORS' SOCIAL SERVICE. Pp. iv+226.

THE PARISH VISITOR CATECHIST. Pp. v+280.

THE PARISH VISITOR MISSIONARY. Pp. iv+198.

LEARNING TO LIVE WITH CHRIST IN THE LITURGY. Pp. xiv+311.

CONFERENCES ON FEASTS OF THE LITURGY. Pp. v+352.

FAMILY MEDITATIONS ON GREAT CATHOLIC TRUTHS. Pp. xviii+304.

FAMILY INSTRUCTIONS IN A NEW WAY. By the Rev. Edward Charles Hearn. Pp. 327.

The first volume in this list contains the history of the first years of the Parish Visitors of Mary Immaculate, a religious community

in New York devoted to social service in parishes. It was edited and published by the Community at 328 West 71st Street, New York City. The six volumes following were written by Mother Mary Teresa Tallon, the Foundress. The last work contains a series of sermons by Father Hearn. They are published by the Parish Visitors because of their close relation to the aims and methods of the Community. The volume on *Family Meditations* contains an Introduction by the Rev. Dr. Arthur J. Scanlan, of New York. The volume on *Learning to Live with Christ in the Liturgy* contains a Foreword by the Rev. Benedict Bradley, O.S.B.

These works are significant for many reasons. They show that a strong literary impulse appears in a young community whose direction and duties still permit the leisure demanded for writing. They bring into religious traditions and write with a dominating spiritual motive, the varied experiences met in daily association with the poor. And they offer a method of presenting religious instruction through personal contact with those to whom so many resources of culture and hope have been denied.

Beyond all this, these volumes indicate a meeting point of two great traditions in the history of the Church. It has always fostered vocations to the religious life. Communities appear as either contemplative or practical ideals draw souls together in devotion to God, the Church and society. We have never lacked vigorous impulses of charity which kept the poor near to the heart of the Church, and thus we find in the stable organization of Catholic life a hierarchy of communities reaching from the cloister to the homes of the poor. And in these days of research, vast bodies of information, and restless willingness to improve methods of service, we find chosen souls that aim to bring together in happy union the best in the charity of Christ and the best that experience discovers in the complicated work of helping those upon whom the weight of the world presses with disastrous effect. These volumes tell us how that union is attempted in the brave efforts of a small community to accomplish a most exacting task. Its objects are:

The reconstruction of broken-down families or members thereof.

To assist, by the performance of spiritual and corporal works of mercy, particularly those of personal visitation of its members to the homes or other places, men, women and children who need special care, relief, advice and guidance.

To revive and promote the cause of spiritual reforms where the source is most frequently located, in the home.

To protect and assist immigrant families in America with a view to preserving their Catholic faith and aiding them to assimilate our political and national life.

To promote the training of practical social workers, Religious and secular, in Christian charity combined with efficient method and system.

The volume that contains the history of the Community would have gained much if a good index had been added. Members of the Community matriculate each year as full-time students in the Fordham School of Sociology. A period is set aside daily in the rule, for the purpose of writing case histories. Investigations are made according to approved methods and the technique of good case work is followed carefully. Sisterhoods which, like the Parish Visitors, engage in visiting the poor in their homes will find much of great value in their spiritual life and social work in these volumes.

THE AZURE FLOWER, LYRICS FROM THE GERMAN ROMANTIC POETS. Translated by John Rothensteiner. Privately printed at the Press of Blackwell Wielandy Co., St. Louis. 1930.

Again the priest-poet of St. Louis, Father John Rothensteiner offers to the literary world a very pleasing and carefully chosen collection of lyric poems from the German Romantic school, which he has translated into English. Nothing seems to be more difficult than to render the lyric emanations of a poet's genius in a foreign tongue. In his translation the author preserved "not only the sense, but also the rhythmic movement, stanzaic structure and, as far as possible, the rhyme-scheme". That Father Rothensteiner has followed these rules scrupulously becomes evident upon comparing the original German poems with the English tranlations. The translator himself breathed into them his own poetic spirit and genius.

The author seems to be particularly fond of Joseph von Eichendorff, because he devotes to this great poet more space than to any other. This stimulating volume contains poems of August Wilhelm Schlegel, Friedrich Schlegel, Novalis, Ludwig Tieok, Friedrich Hoelderlin, Achim Ludwig von Arnim, Clemens Brentano, Friedrich de la Motte Fouqué, Adalbert von Chamisso, Joseph von Eichendorff, Ludwig Uhland, Justinus Kerner, Eduard Moerike, Friedrich Rueckert, Wilhelm Mueller, Nikolaus Lenau, Heinrich Heine, and F. W. Weber. Of the poets mentioned there are some who were Catholics, Eichendorff, Brentano and Friedrich Schlegel, outstanding among them.

This excellent work of Father Rothensteiner reminds us of another rather interesting and artistic little volume, published in 1924 by Dr. Willram (Verlagsanstalt Tyrolia, Innsbruck) which contains a collection of *original German poems* by the priest-poet of St. Louis.

In the introduction to this volume, Dr. Willram presents the reader with a biography of Father Rothensteiner. These German poems betray immediately the great genius of their author. They deserve particular mention for the reason that Father Rothensteiner is a native American born of German parents.

PRECIS DE THEOLOGIE PASTORALE. Par P. Victor Lithard, C.S.Sp., Docteur en Théologie, Professeur de Théologie Morale et Pastorale. Bloud & Gay, Paris. 1930. Pp. 360.

This work of three hundred and sixty pages is a complete commentary on the functions of a priest in the ministry. It sets the standard for him to aim at, and points out the way to save men, and thus to sanctify himself. For a priest's life revolves round his priestly functions. The author, who is a master of the entire field, gives in the form of principles and rules the pith of the various sacred sciences, all ready for use and touched with genuine unction. Every page is informing. The book is as remarkable as it is unpretentious.

Literary Chat

A popular sketch of the life and work of our Holy Father Pius XI has been brought out by P. J. Kenedy and Sons, New York. (*The Story of Pope Pius XI*, by Benedict Williamson; pp. 174.) The work is illustrated by a number of excellent photographs provided by the Pontifical photographer. The author has selected for particular emphasis, in discussing the Holy Father, the Canonization of the Little Flower, the Missionary Exhibit at the Vatican, and the Lateran Treaty. A brief analysis of the Encyclicals on Christian Education and Marriage brings the little volume down to date. It is useful as furnishing a convenient background from which to interpret the world rôle of the Holy See and the Sovereign Pontiff.

The Report of the Sixth National Eucharistic Congress held at Omaha, 23-25 September, 1930, comes from the Sentinel Press, 185 East 76th Street, New York City. It is a book of 240 pages. It contains a complete narrative of events associated with it and the full text of all of the papers read. Our readers are referred to the splendid interpretation of the Congress offered by Right Reverend Bishop Joseph F. Rummel in his article on it in our January issue, 1931. One can hardly fail to see in the national and international Eucharistic Congresses when viewed collectively the impressive revelation of the power of faith. One cannot but feel that the thought and solicitude of the Catholic world are gradually assembling with increasing power around the Blessed Sacrament. Nor can one overlook the amazing recognition of its spiritual appeal to those who are not of the household of the faith. Bishop Rummel's interpretation of the impression made by the Congress at Omaha is quite in keeping with the national tributes called forth by the Eucharistic Congress in Chicago.

We owe to the pen of the Rev. F. H. Drinkwater an attractive booklet of 119 pages, containing sermon notes which bring the Sunday Propers of

the Mass to the service of preachers. (*Sermon Notes on the Sunday Propers.* B. Herder Book Company, St. Louis.) Aside from their own value in calling our attention to the spiritual truths that concern our daily life, they serve well to remind us effectively of the representative nature of the Holy Sacrifice. The preacher who uses this little work in the way intended by the author will undoubtedly improve his own insight into the Mass and his personal devotion to it. Both of these results are quite in keeping with the liturgical revival whose aim it is to restore the Holy Sacrifice to its intended supremacy in personal devotion. This is the author's fifth work in the field of preaching.

A series of readings, prayers and hymns arranged for public and private devotion in connexion with the Holy Hour will be found in a compilation prepared by the Rev. Frederick A. Reuter. (*Adoration*, Benziger Brothers, New York; pp. 822.) The contents are arranged according to the weeks of each month throughout the year. Prayers, spiritual readings and hymns are indicated in a way to provide for the entire time of each Holy Hour. The book is printed on light paper and in good type. Notwithstanding its large number of pages it weighs less than a pound and is very convenient to handle. The book serves its purpose admirably from every standpoint.

We called attention in our issue of April 1930 to the *Catholic Periodical Index* published by the Library section of the National Catholic Educational Association. The issues of the first year have been brought together in Volume I, first annual cumulation (315 pages). It is proposed to publish every third year a volume containing the references of three years under a single alphabetical sequence. Fifty-one Catholic periodicals are included in the Index. No one who is interested in the movement of Catholic thought as it is revealed in periodical literature can fail to find this Index of very real value. No success to which it may attain can go beyond its deserving. Founded originally by the Catholic Educational Association, the Index is now published independently by the Catholic Library Association at Boston College.

Although we associate the teaching of rhetoric with the class room, every priest who endeavors to put all of his power into his preaching should maintain a serious interest in the laws of rhetoric which guide public speaking. On this account attention is called to a volume of 258 pages from the pen of Father Francis P. Donnelly, S.J., who is so well known as an authority on rhetoric. (*Persuasive Speech*, P. J. Kenedy and Sons, New York.) The author takes up the nature and relations of argument, construction, address, the technique of appeal and the elements of style. In running through the volume one meets many long-forgotten details of logic which find appeal and meaning in Father Donnelly's exposition. The spirit of the work is indicated by the following words. "In the composition of sermons sacred oratory does not differ materially from the civic oratory of the court and of the legislature. . . . The selection, however, and the evaluation of arguments, their arrangement, their adequate expression for an audience, all the details of the art, will be the same for the preacher as for the lawyer, the legislator and other orators in general."

The restlessness of modern life has not failed to penetrate the foundations of morality. No serious observer can view without concern the reckless freedom with which every fundamental of human behavior is subjected to question. Psychology, sociology, and philosophy in their present forms are doing much to undermine the moral certainties that underlie our whole system of faith and conduct. It is not surprising then that Catholic scholarship is greatly concerned with the foundations of the moral order and that it turns back to St. Thomas, master thinker, whose synthetic exposition of the whole range of the essentials of Catholic belief remains without a parallel. Dr. Leo Richard Ward, C.S.C., of the University of Notre Dame, has rendered an important ser-

vice in translating from the French the work of Etienne Gilson, Professor at Sorbonne and Director of the Institute of Medieval Studies, St. Michael's College, Toronto. (*Moral Values and the Moral Life,* The System of Saint Thomas Aquinas. B. Herder Book Company, St. Louis. pp. 337.) This translation is from the author's fourth edition. The competence of the translator in this field is well indicated by his own earlier work on *The Idea of Value,* which was noticed in our issue of December, 1930.

Priests who read German and as well those who might like to combine a study of it with spiritual reading will find much pleasure in a little volume of pocket size published by the Rev. George Timpe of the Pious Society of Missions (P. S. M.). (*Der selige Weg*; Gedanken für Jeden Tag. Herder & Company, Freiburg im Breisgau. pp. 400.) The little work is characterized by a gentleness, simplicity and spiritual quality that make a distinct appeal to the reader. It is decidedly a good book.

Those whose active memory goes back to the days of the anthracite strike of 1903 will recall it as an outstanding event in American industrial history. In the course of the strike and the efforts to settle it a number of priests and bishops exerted most helpful influence. It will be recalled that Bishop Spalding of Peoria was a member of the Anthracite Commission appointed by President Roosevelt. An interesting history of the United Mine Workers of North America has just been written by the Rev. Dr. William J. Walsh as a doctorate dissertation at the Catholic University. (*The United Mine Workers of America,* Catholic University. Washington, D. C. pp. 200.) Aside from a very satisfactory account of events leading up to the organization of the Mine Workers and the unusually successful methods of settling controversies which were adopted as the result of the settlement of the strike, the work furnishes a good insight into the general problems of industrial justice to which attention has been called so forcibly by the recent Encyclical of the Holy Father on the Reconstruction of the Social Order. It is said on good authority that a meeting held in the residence of Archbishop Ryan of Philadelphia was the turning-point where the resistance of the employers was finally broken and steps toward the settlement of the strike were actually taken. Dr. Walsh's work is well written and it will repay careful reading.

Notwithstanding the inexhaustible literature on prayer that is at the service of all who seek it, there are perhaps few who are not conscious of many practical difficulties in connexion with this privilege no less than obligation, of Catholic life. The Rev. Joseph Vernhes, P.S.S., deals with prayer as both privilege and obligation in a little volume that has very much to recommend it. (*Le Vrai Chemin du Paradis ou La Prière*; P. Téqui, Libraire-Editeur, Paris; pp. 363.) The treatment is clear, logical and complete. The practical way in which the author handles his problem is well illustrated in a short chapter on family prayer. After describing the self-evident advantages of it, he warns his readers against the dangers of forced prayer, of routine and of long prayers. He suggests that before the family prayers are begun there be a moment of recollection, that the intentions be announced for which the prayers are to be offered, and that in all cases the prayers be not too long. Trifling as these details appear, they serve well to indicate the practical spirit in which the author undertakes his task.

The chapter on distractions and its remedies are equally practical. About one hundred pages of the work are devoted to the discussion of meditation. The book offers much to a thoughtful reader.

The Catholic Church Extension Society has its *Catholic Art Calendar* ready for 1932, so that orders can be filled now as soon as they are received (Extension Press, 360 N. Michigan Avenue, Chicago, Illinois). This almanac is doubtless well known to our readers, as it is an annual of long standing. Coupled with its attractiveness is real usefulness, in giving not

only the feasts and fasts of the ecclesiastical cycle, but also other practical information for Catholics. A spiritual motto for the day is printed below each date throughout the year. The Catholic Church Extension Society announces its readiness to send a specimen Calendar free to any priest who may be considering its circulation in the parish.

An English translation of the recent important Instruction of the Sacred Congregation of the Sacraments regarding the investigation to be made before seminarians are promoted to ordination, has been issued by this office (16 pages). It is available for priest and seminarian at a nominal cost.

Another handy little brochure (28 pages) of immediate and practical interest to priest and seminarian is *A Summary of the Psalms and Canticles of the Breviary*. It gives in a nutshell the meaning of each Psalm and Canticle at Matins, Lauds, Prime, Terce, Sext, None, Vespers, Compline, on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. Printed on India paper, it will fit neatly and securely next to back cover of Breviary for convenient reference at any time. This brace of pamphlets will be sent from the office of the REVIEW for a quarter dollar.

From a priest, who himself has a scholar's pen, and who still manages to snatch from busy days time for cultural reading, comes just now a reminder of Willa Cather's *Shadows on the Rock*. It may be supposed that this last book of hers has already had at least one reading by most REVIEW subscribers. Our appreciative friend well calls it a literary etching, a picture that brings types before one with wonderful definition. A fine interpretation it is of early Quebec, complete in its composition, with the nicest balance of parts, the episodes of a twelvemonth admirably assorted and defined in a way to show the settlers in the habit as they lived. Miss Cather reveals the mental processes of these French planters as they adapt themselves to strange conditions and adjust their old traditions to their new environment. So faithful to life is it all as to be almost photographic. The mission of literary art is here at its best, as it shows forth the processes of life from the significant homely details of the settler, bishop or peasant, sailor or farmer, saint or sinner, and all the other members of the well-assorted group of characters. —And still the wonder grows that the gifted author can be so sympathetic with her Catholic themes, and so deft and correct in her Catholic portraiture, without being formally enrolled among the members of the household of the Faith. (Alfred A. Knopf, New York. Pp. 250.)

Under the caption *Vita Christi*, Mother St. Paul of the Birmingham Retreats' House presents a number of Meditations of our Lord's public life, covering the period from the Second to the Third Paschal Feast. We are led to review the scenes round about Capharnaum, where Christ gathers to Him the disciples, beginning with the solemn call of the twelve Apostles and their missionary labors throughout Galilee. The method of meditating here followed is that of St. Ignatius, which leads up to contemplation by placing before us the picture of the Gospel story, with a resolution to watch, listen, think, and a determination to imitate, ending in a colloquy, resolution and spiritual bouquet. (Longmans, Green and Co., London, New York and Toronto.)

Father Simon A. Blackmore, S.J., of Carroll University, Cleveland, has made a thorough study of what theology and Catholic tradition knows about the nature, condition, and functions of the angelic world, including the blessed Hierarchies, Guardian Angels and Heavenly Messengers, as also the Fallen Spirits of Lucifer who are active as tempters of men on earth. Students of divinity no less than educated layfolk will find much that is novel in these half-meditative, half-historical reflexions of *The Angel World*. (John W. Winterich: Cleveland and Columbus, Ohio. 1927.)

Books Received

THE ANGELIC DOCTOR. The Life and Thought of St. Thomas Aquinas. By Jacques Maritain, author of *Art of Scholasticism, An Introduction to Philosophy*, etc. Translated by J. F. Scanlan. Dial Press, New York; Longmans, Green & Co., Toronto. 1931. Pp. 300. Price, $2.50.

MENCKEN AND EINSTEIN LOOK AT RELIGION. By the Rev. J. A. Daly, Ph.D., Professor of Psychology, College of Mt. St. Vincent. Paulist Press, New York. Price, $0.10; 20 copies, $1.00; $3.50 a hundred; $30.00 a thousand.

THE DIVINE ROMANCE. Seven Addresses Delivered in the Catholic Radio Hour. By Fulton J. Sheen, Ph.D., D.D., LL.D., Professor of Philosophy of Religion, Catholic University of America . National Council of Catholic Men, Washington, D. C. Pp. 78. Price, $0.20; $9.00 a hundred.

PSYCHOLOGY IN THE NEW LITERATURE. By James F. Kearney, S.J. Loyola University Press, Chicago. 1931. Pp. xiii—85. Price, $1.00.

IN DEFENCE OF PURITY. An Analysis of the Catholic Ideals of Purity and Virginity. By Dietrich Von Hildebrand, Professor of Philosophy in the University of Munich. Longmans, Green & Co., New York. 1931. Pp. 196. Price, $2.25.

BELIEF IN GOD AND IN EVOLUTION. The Harmony of Science and Religion. A Genetic Study in Contemporary Religious Thought. By the Rev. John A. O'Brien, Ph.D., Chaplain of the Catholic Students at the University of Illinois. Paulist Press, New York. 1930. Pp. 31. Price, $0.05.

ESSAYS IN ORDER. By Jacques Maritain, Peter Wust, Christopher Dawson. With a General Introduction by Christopher Dawson. General Editors: Christopher Dawson, J. F. Burns. Macmillan Co., New York. 1931. Pp. xxv—243. Price, $2.00.

THE WAY OF THE SKEPTIC. By the Rev. John E. Graham. The Dial Press, New York; Longmans, Green & Co., Toronto. 1931. Pp. 316. Price, $3.00.

THE DISTRIBUTIVE STATE. By the Rev. Patrick Casey, M.A., sometime Professor of History, author and lecturer in Sociology and Economic Theory. New and revised edition. Kaufer Co., Inc., Seattle, Tacoma, Vancouver. Pp. 77.

IL PRINCIPIO DELLA NON RETROATTIVITÁ DELLE LEGGI IN DIRITTO CANONICO. Mario Petroncelli, Assistente volontario all'Istituto Giuridico. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Seconda: Scienze Giuridiche, Vol. XXIX.) Società Editrice "Vita e Pensiero", Milano. 1931. Pp. iii—74. Prezzo, 5 *L.*

APOLOGETICS. A Class Manual in the Philosophy of the Catholic Religion. By Paul J. Glenn, Ph.D., S.T.D., Professor of Philosophy in the College of St. Charles Borromeo, Columbus. B. Herder Book Co., St. Louis and London. 1931. Pp. xxi—303. Price, $2.00 *net.*

IL MOVIMENTO INTERNAZIONALE PER L'UNIFICAZIONE DEL DIRITTO COMMERCIALE. Amedeo Giannini. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Seconda: Scienze Giuridiche, Vol. XXX.) Società Editrice "Vita e Pensiero", Milano. 1931. Pp. v—124. Prezzo, 8 *L.*

EVOLUTION AND RELIGION. Facing the Facts. A Genetic Study in Contemporary Religious Thought. By the Rev. John A. O'Brien, Ph.D. Paulist Press, New York. 1930. Pp. 24. Price, $0.05.

THE PHILOSOPHY OF CATHOLIC EDUCATION. Three Addresses Delivered in the Catholic Hour. By the Rev. Dr. Charles L. O'Donnell, C.S.C., President of the University of Notre Dame. National Council of Catholic Men, Washington, D. C. Pp. 29. Price, $0.10; $5.00 a hundred.

MATTERS LITURGICAL. The *Collectio Rerum Liturgicarum* of the Rev. Joseph Wuest, C.SS.R. Translated and revised by the Rev. Thomas W. Mullaney, C.SS.R. Third edition. Frederick Pustet Co., Inc., New York and Cincinnati. 1931. Pp. xiii—651.

COMPENDIUM SACRAE LITURGIAE juxta Rituum Romanum scripsit P. Innocentius Wapelhorst, O.F.M., S. Theol. Lector, olim Rector Sem. Salesiani et S. Liturg. Professor. Ad Novissima Documenta recognovit et Additionibus passim locupletavit P. Aurelius Bruegge, O.F.M. Editio undecima. Benziger Brothers. New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xi — 641. Price, $3.50 *net.*

"BENEDICTIONALE" seu Ritus in Expositione et Benedictione SSmi Sacramenti Servandus. Cui adjunctae sunt quaedam preces in piis exercitiis per annum occurrentibus adhibendae. Cura the Rev. J. B. O'Connell, Sacerd. Dioec. Dublinensis. Editio altera. Brepol's Catholic Press, Turnhout, Belgium. 1930. Pp. iv—79. Price, $1.50.

DE BREVIARII ROMANI LITURGIA. Auctore C. Callewaert, J.C.D., S. Sanctitatis Praelato Domestico, Seminarii Brugensis Praeside ac Liturgiae Professore et in Universitate Lovaniensi olim Lectore. (*Liturgicae Institutiones,* Tractatus Secundus.) Apud Carolum Beyaert, Brugis, Belgii. 1931. Pp. xii—308. Pretium, 35 *fr.*

STUDENT'S WORKBOOK IN OLD WORLD HISTORY. Accompanying *Old World Foundations of the United States,* a Text-book for Catholic Schools. By William H. J. Kennedy, Ph.D., President of the Teachers' College of the City of Boston, and Sister Mary Joseph, Ph.D., Sisters of St. Dominic, Caldwell, N. J. With *Key.* Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. 134 each. Price, $0.54; $0.40 *net* to schools.

THE OBLATES' HUNDRED AND ONE YEARS. By Grace H. Sherwood. Macmillan Co., New York. 1931. Pp. xiii—288. Price, $250.

THE STUDENT'S CHURCH HISTORY. By the Rev. Charles Hart, B.A., author of *The Student's Catholic Doctrine, Manual of Bible History,* etc. Vol. II. Early Middle Period. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. v—234. Price, $1.60.

THE SISTERS OF MERCY. Historical Sketches, 1831-1931. By Sister Mary Josephine Gately. With Supplementary Manual. Macmillan Co., New York. 1931. Pp. xxiii—503 and 113. Price, $6.75.

THE STORY OF THE SISTERS OF MERCY IN MISSISSIPPI, 1860-1930. By a Member of the Community, Mother M. Bernard. P. J. Kenedy & Sons, New York. 1931. Pp. xviii—281. Price, $3.15 *postpaid.*

THE KING'S STEWARD. The True Story of George Schumann. By George N. Lyons. Dujarie Institute, Notre Dame, Indiana. 1931. Price, $1.10 *postpaid.*

CAPTAIN OF HIS SOUL. The Life of Francis Cullinan, S.J. By Alfred J. Barrett, S.J. (*Booklet* No. 33.) Queen's Work Press, St. Louis. 1931. Pp. 42. Price, $0.10.

THE PADRE OF THE PRESS. Recollections of the Rev. John J. Monahan, S.J. By Thomas J. Feeney, S.J. Introduction by Joseph P. Merrick, S.J. Jesuit Mission Press, New York. 1931. Pp. vii—161.

THE REAL DE RANCÉ. Illustrious Penitent and Reformer of Notre Dame de la Trappe. By Ailbe J. Luddy, O.Cist. Longmans, Green & Co., London, New York, Toronto. 1931. Pp. xxi—314. Price, 7/6.

IT'S NOT WORTH IT. An Adventure That Failed. By Neil Boyton, S.J. (*Booklet* No. 32.) Queen's Work Press, St. Louis. 1931. Pp. 23. Price, $0.05.

LA VIE DE LES ŒUVRES D'EUGÉNIE BONNEFOIS, Fondatrice de l'École Foraine. Par Florence O'Noll. Édition définitive revue et augmentée. (*Collection "Je Sème"*. Série Populaire. A. Rosat, Directeur.) P. Téqui, Paris–6e. 1931. Pp. 168. Prix, 12 *fr. franco.*

THE OFFICIAL CATHOLIC DIRECTORY for 1931. Containing Ecclesiastical Statistics of the United States, Alaska, Philippine Islands, the Canal Zone, the Virgin Islands, the Island of Guam, the U. S. Possessions in Samoa, Hawaiian Islands, Porto Rico, British Honduras, C.A.; Jamaica, B. W. I.; Canada, Newfoundland, Ireland, England, Scotland, Wales, Cuba and Mexico. Complete edition. P. J. Kenedy & Sons, New York. Pp. iv—1513.

THREE SHIPS COME SAILING. By Monica Selwin-Tait. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. 250. Price, $2.15 *postpaid.*

BULLETIN NO. 7 OF THE CATHOLIC UNIVERSITY OF PEKING. December 1930. Second edition. University Press, Catholic University, Peking, China. Pp. 154.

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